

THE
PIOUS CHRISTIAN
INSTRUCTED
IN THE
NATURE AND PRACTICE
OF THE
PRINCIPAL EXERCISES OF PIETY
USED IN THE
CATHOLIC CHURCH:

BEING
A Third Part to *The Sincere and Devout Christians*,

BY THE SAME AUTHOR.



L O N D O N :

Printed for, and sold by, J. P. COGHLAN,
Duke-street, Grosvenor Square.

M,DCC,LXXXVI.



T H E C O N T E N T S.

	Page.
Chap. I. <i>The Exercise of Faith and Meditation</i>	1
<i>Scripture Texts on the Truths of Eternity</i>	21
Chap. II. <i>The Morning Exercise</i>	56
<i>Morning Prayers</i>	61
Chap. III. <i>Exercise for assisting at Mass</i>	67
§ 1. <i>Prayers at Mass, according to the four great Ends of Sacrifice</i>	73
2. <i>Prayers at Mass, corresponding to the different parts of the passion</i>	83
<i>Instructions on this correspondence</i>	83
<i>Prayers</i>	83
Chap. IV. <i>Hymns and prayers on various occasions</i>	102
§ 1. <i>Invocation of the Holy Ghost</i>	102
<i>Ejaculations for invocation of the Holy Ghost</i>	106
<i>Hymns and prayers of the Church for invocation of the Holy Ghost</i>	107
2. <i>Of Thanksgiving</i>	110
<i>Ejaculations and prayers of Thanksgiving</i>	115
§ 3. <i>Acts of the most necessary Virtues explained</i>	117
<i>Ejaculatory Acts of various Virtues</i>	127
<i>Formal and compleat Acts of the most necessary Virtues</i>	132
§ 4. <i>Of the Angelical Salutation</i>	136
§ 5. <i>Of the Rosary</i>	142
	The

	<i>The Salve Regina</i>	-	p. 156
§ 6.	<i>An universal prayer</i>	-	157
§ 7.	<i>A devout Prayer in honour of the five wounds of Jesus</i>	-	158
Chap. V.	<i>Of the Church Litanies</i>	-	162
	<i>The Litany of the Saints</i>	-	170
	<i>The Litany of our B. Lady of Loretto</i>	-	181
	<i>The Litany of our B. Saviour Jesus</i>	-	184
Chap. VI.	<i>The Evening Exercise</i>	-	187
§ 1.	<i>Evening Prayers</i>	-	190
§ 2.	<i>Of the Examination of Conscience</i>	-	193
	<i>Exercise of prayers for the examination of Conscience</i>	-	207
Chap. VII.	<i>Of the Exercise of Penance</i>	-	211
	<i>Acts of Penance</i>	-	227
	<i>The seven penitential Psalms</i>	-	231
	<i>The Versicles and Responses in time of Advent and Lent</i>	-	239
	<i>The penitential prayer of S. Austin</i>	-	240
Chap. VIII.	<i>Exercises for times of Indulgences and Jubilees</i>	-	242
	<i>Prayer for the Church, including all the Intentions for these times</i>	-	244
	<i>Prayer for the state of Religion in our own country</i>	-	249
Chap. IX.	<i>Of Visiting the Sick</i>	-	251
	<i>A prayer for any sick person</i>	-	253
	<i>The Litany for the Sick</i>	-	255
	<i>Prayers for women travailling in Child-bed</i>	-	258
	<i>A Prayer to be said daily by women with Child</i>	-	260
Chap. X.	<i>Exercises for people in sickness</i>	-	261
	<i>A Prayer to be daily used in time of sickness</i>	-	267
	<i>Short acts of virtues to be inculcated in time of Sickness</i>	-	268
Chap. XI.	<i>Of assisting dying persons</i>	-	273

<i>A prayer before receiving the viaticum</i>	-	-	p 275
<i>Acts of thanksgiving, &c. after receiving the Viaticum</i>	-	-	277
<i>A prayer before receiving Extreme Unction</i>	-	-	280
<i>A prayer after receiving Extreme Unction</i>	-	-	282
<i>Short Prayers and acts of Virtues to be suggested to dying persons</i>	-	-	283
<i>A prayer of S Jerome in time of the Agony</i>	-	-	288
<i>Prayers to be said for those in Extremity</i>	-	-	289
<i>The Recommendation of a departing soul</i>	-	-	292
<i>Advice upon Recovery</i>	-	-	298
Chap. XII. <i>Exercise of prayers for the souls departed</i>	-	-	299
Chap. XIII. <i>Of the Sacrament of Confession</i>	-	-	305
<i>Prayers before the Sacrament of Confession</i>	-	-	327
<i>An Examination of Conscience on the ten Commandments, &c.</i>	-	-	331
<i>Prayers after Confession</i>	-	-	340
Chap. XIV. <i>Of the Holy Communion</i>	-	-	343
<i>Prayers before Communion</i>	-	-	353
<i>Prayers after Communion</i>	-	-	359
Chap. XV. <i>Exercises for Sundays and Holidays</i>	-	-	367
Chap. XVI. <i>Abridgment of Christian Doctrine</i>	-	-	379

INTRODUCTION.

PIETY, saith the apostle, *is profitable to all things, having the promise of the life that now is, and of that which is to come.* 1 Tim. iv. 8. But what is piety? *Piety* and *Devotion* are very often used promiscuously to signify the same thing: But there is a difference between them. *Devotion*, properly speaking, signifies, *an affectionate readiness of the will, to do in all things what we know, or in the simplicity of our heart believe, to be agreeable to the will of God, with a view to please him; and consequently to obey all his commandments.* It is therefore a general virtue, and resides in the heart and will. *Piety*, properly speaking, consists in the service we actually render to God, as to our heavenly Father. A son is truly pious towards his parents, when he actually renders them every service and obsequiousness in his power, from the affectionate desire he has to please them. We are then truly pious towards God, when we actually keep his commandments, and exercise ourselves in those things which are agreeable to him. So that piety may justly be called, *devotion reduced to practice.*

In keeping the commandments of God, we meet with great difficulties, from the opposition of our corrupt nature, the wicked world in which we live, and the temptations and snares of our spiritual enemies. It is the will of God we should overcome these difficulties; in conquering them we please and serve God; and he has laid down in his holy scriptures, and in the writings of his saints, many holy exercises, which, if duly practised, will effectually enable us to do so. These, as they powerfully

fully contribute to enable us to keep his holy commandments, and are in themselves a most agreeable service and homage paid to God, are justly termed *exercises of piety*, or *pious exercises*. The church, which has nothing more at heart than the sanctification of her children, earnestly recommends them to their daily practice, well knowing the vast advantage they will reap from them; and those who practise them properly, are *pious christians*.

Having therefore, in the *Sincere Christian*, instructed those in the faith of Christ, who are sincerely desirous to know his truth; and having, in the *Devout Christian*, instructed those, who are truly resolved to obey God, in what his holy law requires from them, in order to please him; we now propose, in this present work, to instruct the *Pious Christian*, in the nature of those holy exercises of piety which he practises, and in the manner of practising them so, that they may be of real benefit to him, and effectually enable him to keep the commandments of God, to sanctify his own soul, and secure his eternal salvation.

These exercises of piety are contained in our manuals, or prayer books; here the nature of them and the manner of practising them profitably are first explained, and then the exercises themselves are adjoined. So that this work is designed to serve both as a manual, and as an explication of the manual, and may serve at the same time as a useful spiritual book, being entirely practical.

To render it compleat as a manual, we here subjoin the holidays and fasts of the church, &c. which are observed by the catholicks in this kingdom, as the work is chiefly intended for their use.

I. *Holidays of full obligation, both as to hearing mass, and abstaining from servile work, to be observed by the catholicks in Scotland.*

January

1. The Circumcision

6. The Epiphany

6.

INTRODUCTION.

<i>March</i>	<i>November</i>
25. The Annunciation	1. All Saints
<i>June</i>	30. St. Andrew
29. St Peter and St Paul	<i>December</i>
<i>August</i>	25. Christmās Day
15. The Assumption	26. St Stephen
	27. St. John

II. *Moveable Holidays, also of full obligation.*

The Ascension, and Corpus Christi day.

III. *Holidays of obligation to hear mass, but not to abstain from work, are the Monday and Tuesday after Easter Sunday; and the Monday and Tuesday after Pentecost Sunday.*

IV. *Fasting Days of Obligation are,*

1. All the week days of Lent
2. All the Wednesdays and Fridays in Advent
3. The Ember days
4. The vigils of Whitsunday; of St. Peter and St. Paul's day; of the Assumption; of All Saints; of St. Andrew; and of Christmās day.

V. *The Ember days are,*

The Wednesdays, Fridays and Saturdays

1. After the first Sunday of Lent.
2. After Pentecost Sunday
3. After the 14th day of September
4. After the 13th day of December.

But if the 14th day of September, or the 13th day of December fall upon a Wednesday, then the Ember days are kept the week following.

IV. *The Days of Abstinence are,*

1. All the Sundays of Lent
2. The Fridays and Saturdays throughout the year; but if Christmās day falls upon a Friday or Saturday, it is not abstinence.

A Table of Moveable Feasts.

Year	L.D.	Ash Wed- nesday.	Easter- Sunday	Whit- Sunday	Sundays after Pentec	1st Sun. of Advent
1786	A	Mar. 1	Apr. 16	June 4	25	Dec. 3
1787	G	Feb. 21	Apr. 8	May 27	26	Dec. 2
1788	FE	Feb. 6	Mar 23	May 11	28	Nov. 30
1789	D	Feb 25	Apr. 12	May 31	25	Nov. 29
1790	C	Feb. 17	Apr. 4	May 23	26	Nov. 28
1791	B	Mar. 9	Apr. 24	June 12	23	Nov. 27
1792	AG	Feb 22	Apr. 8	May 27	26	Dec. 2
1793	F	Feb. 13	Mar. 31	May 19	27	Dec. 1
1794	E	Mar. 5	Apr. 20	June 8	24	Nov. 30
1795	D	Feb. 18	Apr. 5	May 24	26	Nov. 29
1796	CB	Feb. 10	Mar. 27	May 15	27	Nov. 27
1797	A	Mar. 1	Apr. 16	June 4	25	Dec. 3
1798	G	Feb. 21	Apr. 8	May 27	26	Dec. 2
1799	F	Feb. 6	Mar. 24	May 12	28	Dec. 1
1800	E	Feb. 26	Apr. 13	June 1	25	Nov. 30
1801	D	Feb. 18	Apr. 5	May 24	26	Nov. 29
1802	C	Mar. 3	Apr. 18	June 6	24	Nov. 28
1803	B	Feb 23	Apr. 10	May 29	25	Nov. 27
1804	AG	Feb. 15	Apr. 1	May 20	27	Dec. 2
1805	F	Feb. 27	Apr. 14	June 2	25	Dec. 1
1806	E	Feb. 19	Apr. 16	May 25	26	Nov. 30
1807	D	Feb. 11	Mar. 29	May 17	27	Nov. 29
1808	CB	Feb. 24	Apr. 17	June 5	24	Nov. 27
1809	A	Feb. 15	Apr. 2	May 21	27	Dec. 3
1810	G	Mar. 7	Apr. 22	June 10	24	Dec. 2
1811	F	Feb. 27	Apr. 14	June 2	25	Dec. 1
1812	ED	Feb. 12	Mar. 29	May 17	27	Nov. 29
1813	C	Mar. 3	Apr. 18	June 6	24	Nov. 28
1814	B	Feb. 23	Apr. 10	May 29	25	Nov. 27

The Lord's Prayer.

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven : give us this day our daily bread ; and forgive us our sins, as we forgive them that sin against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

The Angelical Salutation.

Hail *Mary*, full of grace, our Lord is with thee. Blessed art thou among women ! And blessed is the fruit of thy womb. *Jesus* : Holy *Mary*, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

The Apostles Creed.

I believe in *God*, the Father Almighty, Creator of heaven and earth : and in *Jesus Christ*, his only Son, our Lord ; who was conceived by the *Holy Ghost*, born of the Virgin *Mary* ; suffered under *Pontius Pilate* ; was crucified, dead and buried : he descended into hell ; the third day he rose again from the dead, ascended into heaven, sits at the right hand of *God*, the *Father Almighty* ; from thence he shall come, to judge the living and the dead. I believe in the *Holy Ghost* ; the Holy Catholic Church ; the communion of saints, the forgiveness of sins ; the resurrection of the body, and life everlasting. *Amen.*

The Ten Commandments.

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath ; nor of those things that are in the waters under the earth : thou shalt not adore them

them nor serve them : I am the Lord thy God, mighty, and jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that shall take the name of the Lord his God in vain.

III Remember that thou keep holy the Sabbath day ; six days shalt thou labour and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; on it thou shalt do no manner of work ; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gate. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day ; therefore the Lord blessed the seventh day, and sanctified it.

IV. Honour thy father and thy mother, that thou mayest be long lived upon the land, which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

The Confiteor.

I confess to almighty God, to the blessed Mary ever-virgin, to blessed Michael the arch-angel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have grievously
 sinned,

sinned, in thought, word, and deed ; *through my fault ; through my fault ; through my most great fault.* Therefore I beseech the blessed Mary ever-virgin, blessed Michael the arch-angel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life.
Amen.

May the almighty and merciful God grant me pardon, absolution, and remission of all my sins.
Amen.

THE

T H E
P I O U S C H R I S T I A N

Instructed, in the NATURE and PRAC-
TICE of the PRINCIPAL EXERCISES
of PIETY used in the CATHOLIC
CHURCH.



C H A P. I.

The Exercise of Faith and Meditation.

Q. **W**HY do you begin with the exercise of faith?

A. Because faith is the ground work and foundation of all christian virtue, the gate by which we enter into the fold of Christ, and so necessary, that *without faith it is impossible to please God.* Heb. xi. 6.

Q. In what does the perfection of faith consist?

A. In two things. (1.) In having a firm belief and lively sense of all these divine truths, which Jesus Christ revealed, and his church teaches: and (2.) in regulating our whole life and conversation, by the light which these divine truths give us; for by faith we are betrothed to God, according to what he says by his prophet, *I will betrothe thee to me in faith.* Hos. ii. 20. and, therefore, *the just man liveth by faith.* Rom. i. 17. that is, being intimately united

to God by faith, his whole life is regulated by its sacred truths.

Q. Into how many classes are the truths of faith divided?

A. Into three classes : (1.) Those truths concerning God and eternity, which we are obliged to believe. (2.) Those duties which we are commanded to practise. (3.) Those gospel maxims, which serve as so many standard rules to guide us in all our conduct.

Q. By what exercises may we arrive at the perfection of faith?

A. By these three : (1.) Getting ourselves well instructed in all the truths of faith, which is done, by spending some time every day, in reading spiritual books of instruction with attention. (2.) Fixing these divine truths deeply in our hearts, in order to excite a love and esteem for them, and this is done by frequent and serious meditation on them. (3.) Resolutely endeavouring to reduce them to practice, according to the light we receive, and the good purposes we make in meditation.

Q. Does Almighty God command us to meditate on his divine truths?

A. Yes, he does, in the strongest terms : *These words, says he, which I command thee this day, shall be in thy heart ; and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.* Deut. vi. 6. The same command is again repeated, thus, *Lay up these my words in your hearts, and in your minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children, that they meditate on them, when thou sittest in thy house, and when thou walkest on thy way, and when thou liest down, and risest up.* Deut. xi. 18. Where we see, that parents are also commanded to teach their children this sacred exercise.

Q. Why does God so strictly command us to meditate on his divine truths?

A.

A. Because of the many spiritual benefits we obtain by meditation, and because the neglect of it is one of the chief sources of sin, and of the ruin of souls ; for, *With desolation is all the land made desolate, because there is none that considereth in his heart.* Jerem. xii. 14. And the prophet Isaías, describing the ways of the world, in giving one's self up to feasting and merriment, and neglecting this pious exercise of considering the works of God by serious meditation, shows the fatal consequences of such neglect, in filling hell with souls : *The harp, and the lyre, and the timbrel, says he, and the pipe, and wine, are in your feasts ; and the work of the Lord you regard not, nor do you consider the work of his hands. Therefore, is my people led away captive, because they had not knowledge,* (to wit, that practical knowledge of the truths of God, which is got by considering them,) *and their nobles have perished with famine, and their multitude were dried up with thirst. Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.* Is. v. 12. Where we see, that while men pamper their bodies with feasting and rioting, their poor souls perish with hunger and thirst, being deprived of their proper food for want of consideration.

Q. What are the advantages we reap to our souls from meditation ?

A. The truths of eternity are the true food of the soul, which nourish and strengthen her in the spiritual life ; they are also a most powerful remedy against all her diseases, and the most effectual arms to defend her against all her enemies : but, to produce these effects in the soul, they must be properly applied to her, and this is what is done by meditation. Hence, a person who knows these truths, but never meditates, nor thinks upon them seriously, is like one, who having plenty of excellent bodily food, should never use it, and, therefore, must die

of hunger ; or, who having a powerful remedy to cure his bodily diseases, should keep it in his drawers, but never taste it, and, therefore, must perish of his distemper ; or like a soldier going to battle, who should refuse to take his arms along with him, and, therefore, must die in the field. So that all those inestimable benefits, which the truths of eternity bring to the soul, by destroying vice, and planting virtue in her ; by breaking her bad habits, and conquering her passions ; by strengthening her against the assaults of her enemies, and dissipating their illusions ; by weaning her from the love of the creatures, and fixing her affections on the things above ; by enlightening her understanding, and inflaming her heart with the love of God ; with innumerable others such, are all of them the precious effects of frequent and serious meditation.

Q. How comes meditation to be so powerful a means of procuring all these advantages to the soul ?

A. For several reasons. (1.) As we are daily employed about our worldly affairs and amusements, the ideas and images of the creatures make a deep impression on our mind, and occupy our whole attention ; by this means, we daily, more and more, lose all sentiment of our spiritual concerns ; or, if we, sometimes, either from choice or by accident, think upon them, it is in so cold and heartless a manner, that little or no good effect comes from it, and they are immediately forgotten, and the mind plunged again in the affairs of the world. But if we daily oblige ourselves to employ a proper time in meditating seriously on the truths of eternity, these truths will make a deep impression on the mind, banish away or weaken the vain images of the creatures, and be ready at hand to present themselves to our assistance, when the good of our soul may require it. (2.) When our mind is filled with the images of the creatures, and the heart affected with the natural pleasure and satisfaction we feel in the enjoyment of them, we naturally conceive a great esteem

esteem for them, and being unacquainted with the high value of the goods of the Spirit, for want of thinking upon them, we look upon the goods of this world as the only real goods ; of course, we set our hearts and affections upon them, and are hurried on, by our passions, to every crime in our pursuit of them. But when, by serious and daily meditation on the truths of eternity, we become convinced of their high value, importance, and necessity ; we then see the vanity and frailty of all worldly objects, and the fatal consequences of seeking after them ; by this means, our affections towards them are broken, and our hearts and pursuits turned upon *the things above, where Christ sitteth at the right hand of God.* Col. iii. 1 (3.) All the natural inclinations of the heart of man tend to the enjoyment of the creatures, and seek for happiness in them ; and it is by these natural inclinations, that the devil acquires so great power over us, by which he so easily leads us to sin, and to the ruin of our souls ; for, as the views of our corrupted nature are all confined to this present life, they end with time, and, at last, have their portion in hell. The happiness which faith proposes to us is infinite and eternal, being no other than the enjoyment of God himself ; and the truths of eternity contain the most powerful motives to engage us in the pursuit of that happiness, and point out the most efficacious means of acquiring it. Now, so violent is the bent of our heart towards present enjoyments, and this is so much strengthened and encouraged by the maxims and example of the world, and the temptations of the devil, that unless we resolutely use the proper means to counterbalance that unhappy bent of our heart, we must be hurried away with the stream, to our eternal ruin. Now meditation, on the sacred truths of faith, is the great and powerful means to fortify the soul against this danger ; for by this the soul is enlightened, to see and be convinced of the excellency, immensity, and importance of the happiness which faith holds out

to her; the heart is inflamed, by the powerful motives which faith proposes, with an ardent desire of acquiring that happiness, and the will is fortified, in spite of all opposition or difficulty, to persevere, with unremitting fervour, in the practice of those duties, which faith points out as the undoubted means to acquire it.

Q. Does the scripture take notice of these advantages, which we reap from meditation?

A. Most fully; and assures us, that it is a most powerful means to purify our soul, to enable us to keep the law of God, to enlighten our understandings, to inflame our hearts, to advance in virtue and perfection, and to save our souls. Thus, *I thought upon the days of old, and I had in my mind the eternal years, and I meditated in the night with my own heart*: and what was the consequence of this? The prophet goes on and tells us, *and I was exercised, and swept my spirit*, that is, *cleansed and purified* my soul from all the filth of sin. Psa. lxxvi. 6. *Let not the book of this law depart from thy mouth; but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it, then shalt thou direct thy way, and understand it.* Josuah i. 8. *Give me understanding, and I will search thy law, and I will keep it with my whole heart.* Pla. cxviii. 34. *Unless thy law had been my meditation, I had then, perhaps, perished in my abjection, thy justifications I will never forget, for by them thou hast given me life.* Ibid. verse 92. *O how have I loved thy law, O Lord! It is my meditation all the day: through thy commandment thou hast made me wiser than my enemies, for it is ever with me. I have understood more than all my teachers, because thy testimonies are my meditation.* Ibid. verse 97. with many other places in the same psalm. So also the same holy prophet says, *My heart grew hot within me; and in my meditation a fire shall flame out.* Psa. xxxviii. 4. *Give attention to reading, to exhortation, to doctrine. Meditate on these things.*

things, be wholly in these things, that thy profiting may be manifest to all. 1 Tim. iv. 13. 15. Besides all this, as meditation on the truths of God is the means commanded by God himself, for the perfecting our faith of these truths, a particular blessing is annexed by him to the practice of it, thus, *Blessed is the man whose will is in the law of the Lord, and on his law he shall meditate day and night; and he shall be like a tree which is planted by the running waters, which shall bring forth its fruit in due season, and his leaf shall not fall off, and all whatsoever he shall do shall prosper.* Psa. i. 1. *In all thy works remember thy last end, and thou shalt never sin.* Eccl. vii. 40.

Q. In what does the practice of meditation consist?

A. Many books are to be found, full of the most ample rules and instructions for the practice of meditation; we shall here briefly propose, what seems the most plain and easy method of meditating, and which may be practised by any capacity with great advantage.

(1.) Begin by humbling yourself in the presence of God, and beg light and help from him, to enable you to perform that duty well.

(2.) Call to mind the truth on which you propose to meditate, which should be prepared before hand, or taken from some book, lying open before you. Consider it attentively in your own mind, and endeavour to conceive and excite in your soul, a firm belief of it; reflecting, that it is a truth revealed by God, who is truth itself, and whose words shall never pass away; for, by this means, it will sink the deeper into your heart, and produce the greater effect.

(3.) Now, here it is to be observed, that all divine truths contain, in themselves, some one or more of these points. (1.) The strongest reasons, to convince us of the great evil, the danger, and fatal consequences of sin in general, and of a sinful course of life, and to give us a horror and aversion to it. (2.)

The

The most powerful motives to induce us to a life of virtue and piety, in order to inflame our hearts with a love to God, and attach us to his service. (3.) The most convincing proofs of the great evil, and dismal effects of some particular sin, and the folly and madness of living in the practice and guilt of it. (4.) The beauty and excellency of some particular virtue, and the great advantages of adorning our souls with it. (5.) The remedies against vice in general, or against some particular vice, and the proper and effectual means of conquering it. (6.) The means to be used for obtaining virtue, and the helps to acquire it. When, therefore, by a serious consideration on the truth proposed, you have fully penetrated it, and firmly believe it, reflect with yourself, how powerful a motive it is to turn every reasonable creature from sin, and fix him in the service of God; or what excellent prescriptions it gives, for rooting out sin from the soul, and acquiring virtue; consider these well, and endeavour to be convinced of their force. Then,

(4.) Take a view of your own conduct, the dispositions of your heart towards virtue and piety, the general run of your thoughts, words, and actions, and compare the whole with these truths, whether all be conformable to these powerful motives, or practised according to these prescriptions. This comparison, if made impartially and sincerely, cannot well fail to excite, in your heart, some or other of the following affections. (1.) *A horror* at the state of your poor soul, seeing how far you are from what you ought to be, and the danger you run of being lost for ever, if you do not speedily amend. (2.) *Shame and terror* at the thought of where you must long ago have been, if God had treated you as your sins deserved, saying, with the humble and contrite David, *Unless the Lord had been my helper, my soul had almost dwelt in hell.* Psa. xciii. 17. (3.) *Admiration* of the singular goodness of God towards you, above thousands of others, who are at present
in

Chap. I. *and Meditation.*

9

that place of woe, and yet, perhaps, were much less guilty than you. (4.) *Contrition and sorrow* for your base ingratitude to such infinite goodness, in going on so long to insult your good God, by your sins, even while he was heaping his mercies on you.

(5.) *Adoration, thanksgiving, and praise* to God, for having spared you so long, giving you time, and place, and grace for repentance, notwithstanding your repeated sins, by which you have so often provoked his wrath and indignation against you. (6.)

Gratitude and love to God, for such amazing goodness shown to you, to which he had no other motive but his compassion for your miseries, foreseeing the endless woe to which you was running, and his earnest desire of your eternal happiness. (7.)

A firm confidence in his infinite goodness, and a sincere resolution to return to your good God with all your heart, to co-operate with his blessed desire of saving your soul, to amend whatever is amiss in you, and to pass the remainder of your days entirely in his service.

These, and such like holy affections, are the effects which are naturally produced by serious meditation on the truths of eternity; they are the blessed fruits to be drawn from it, for the good of the soul, and the amendment of our life, and, therefore, you are to exercise yourself chiefly in them; particularly, in the firm resolution of actually amending your life, which is the result of the whole. But that this resolution may produce that happy effect, it must have these following properties.

(1.) It must be *speedy*, so as to admit of no delay, but begin that very day to be put in execution. To fortify it in this, you must call to mind, (1.) That perhaps you have not another day to live. (2.) That the longer you delay, the more difficult your amendment will be. (3.) That after the grace which God has given you in this meditation, your delay in co-operating with it, may, perhaps, provoke his justice to withdraw it from you. (4.) That every day you
delay

delay to amend your faults, you always make a new addition to what you owe to the divine justice, and *treasure up to yourself wrath against the day of wrath.* Rom. ii. These, and such other truths, will convince you of the necessity of a speedy and diligent amendment.

(2) It must *descend to particulars.* It is not enough to resolve in general to amend your life and serve God, but you must descend to those particular sins and passions to which you are most subject, and make a firm resolution to correct them immediately; you must resolve to avoid those dangerous occasions which you know have hitherto betrayed you; to keep a guard upon your heart to observe the first motions of temptation, and immediately reject it; and particularly to use the daily examen of conscience on that subject, that you may gain a perfect victory over your sins, and acquire the contrary virtues.

(3) It must *be founded in a great diffidence of yourself, and a strong confidence in God.* We often make good resolutions, and we as often break them; the reason is this, the secret pride of our heart, and the ardour we find in making them, persuade us, without our perceiving it, that we are able of ourselves to keep them; this secret presumption banishes the help of God from the soul, so that when the ardour conceived in meditation is gone, and the temptation afterwards rises, we find ourselves weak as water, and yield as before. To prevent this, when you make your resolutions, which is the last part of meditation, you must conclude the whole by offering up these resolutions to God, confessing from the full conviction of the heart, that you are incapable to keep them without his gracious assistance; throw yourself therefore intirely into the arms of his infinite mercy, putting your whole confidence in him, and earnestly beg of him, through the merits of Jesus Christ, that as he has given you grace to see the evil of your ways, and resolve to
amend.

Chap. I. *and Meditation.*

11

amend them, so he may of his infinite mercy give you grace, effectually to keep these resolutions for the glory of his holy name and your eternal salvation, by rooting out of your soul all your passions, vices, and sins, and adorning it with all christian virtues.

Q. Do not the great truths of religion contain many other useful instructions besides the motives and prescriptions above mentioned?

A. No doubt they do; but they ought chiefly to be considered in that view by those who practise meditation, because meditation is that degree of mental prayer which is best adapted to those who are in an imperfect state, who have not yet conquered their vices and passions, and whose principal view, in all their spiritual exercises, ought always to tend to the amendment of their lives, at least with regard to their grosser failings; this is the only sure ground work on which they must build the edifice of a spiritual life; and if they should aim at higher things before this be done, they would find themselves at last in a great delusion.

Q. But what if a person cannot meditate according to the method here prescribed?

A. This method seems so easy and plain, that it is scarce to be thought a person of the most ordinary capacity would be incapable of it; unless through his own fault, by voluntarily persisting in those things which are indeed insuperable impediments to the exercise of meditation, unless they be effectually corrected.

Q. What are these impediments?

A. The principal impediments to meditation are these following. (1) When a person is enslaved to the vain, and dangerous amusements of this world, so as to spend his precious time in idle company and diversions, in reading plays, romances and novels, in gaming and publick entertainments, or the like, and seeks his happiness in the enjoyment of these things; such an one needs not be surprised that he cannot

cannot meditate; all such employment fills the mind with a thousand idle and impertinent ideas, which make a deep impression on the imagination, are always uppermost in his thoughts, and put an effectual bar to his applying with any degree of attention to the truths of eternity, to which they bear an essential and irreconcilable opposition. (2) When a person's mind is much engrossed in his temporal affairs, so as to be anxious and solicitous about them, without giving himself any rest or peace through the day in looking after them, but is in a continual hurry and eagerness of mind concerning them; this also is a great impediment to meditation, and bears much the same opposition to it as the former. But (3) the worst of all is, when a person is a slave to any sin, or to his passions, or has his heart tied in its affections to any sinful object, and he is not willing to leave off that sin, nor curb his passions, nor break his sinful attachments; such an one needs never expect to make any progress in meditation. The reason is plain; for besides that such dispositions have the same irreconcilable opposition to holy meditation as the former two; we must also remember, that to be able to meditate with profit to our souls is the gift of God, which he will never refuse to those who dispose themselves for it as they ought; but those, we here speak of, live in a state of enmity with God, and are, at least in practice, determined to continue in that unhappy state, and therefore can never expect that God will bestow that gift upon them, so long as they persist in a state so odious in his eyes.

Q. What then must one do that finds these impediments in his soul?

A. He must endeavour effectually to remove them. (1) By flying from all the vain and dangerous amusements of the world, endeavouring to banish the very ideas of them from his mind, and contenting himself with such innocent and moderate recreation as reason and religion approve, and his
bodily

Chap. I. *and Meditation.*

13

bodily health may require. (2) By laying aside all solicitude and anxiety about his worldly affairs; doing in them what the duty of his state of life requires with proper care and diligence, because such is the will of God, but calmly reposing on his divine providence for his success in them, according to the command of our Saviour, *Be not solicitous about the body, what you shall eat, or what you shall drink, or wherewithal you shall be clothed . . . for your heavenly Father knows that you have need of these things : . . but seek first the kingdom of God and his justice, and all these things shall be added to you.*

Matth. vi. (3) By avoiding all sin, especially those to which he is most addicted, by curbing his passions, and breaking his sinful or dangerous attachments to any creature; at least, being sincerely resolved to do so; and therefore actually using the necessary means for that purposes by self denial and mortification. And, (4) by frequently employing himself in serious and attentive reading of books of piety and devotion, which will both contribute to expel by degrees from his mind the importunate images of sinful and dangerous objects, and by substituting holy and pious ideas in their place, will render the exercise of meditation easy and delightful to him.

Q What other dispositions are necessary for practising meditation with profit to the soul?

A. Chiefly these two. (1) That we have a great esteem for this holy exercise, and a full persuasion of the great advantages to be drawn from it to our soul. (2) That we have a strong and courageous resolution obstinately to persevere in the daily practice of it, in spite of all the difficulty and opposition we may meet with in so doing.

Q What are the difficulties to be met with in the practice of meditation?

A. When a person that has been living in the state of sin or tepidity, turns to his God by a true conversion, and sincerely resolving on a

B

thorough

thorough amendment of life, applies himself in earnest to the exercise of meditation, our merciful Lord, out of his infinite goodness, generally speaking, bestows great consolations and sensible affections of sweetness and devotion upon him, especially in the time of his meditations. This he does as a present reward for his renouncing for God's sake the pleasures he formerly took in sin, and to encourage him to persevere in his good resolution, by giving him a kind of foretaste of what he may expect from his infinite goodness, if he continues faithful to him. But after some time, when he is now more advanced in the amendment of his life, and his resolution of serving God still more and more confirmed by the lights he receives in meditation, these consolations of sensible devotion are often taken away from him, and he falls into great aridity of spirit, he loses all pleasure and satisfaction in his prayer, sometimes he becomes incapable of fixing his thoughts for a moment on any good subject, and cannot have one tender affection in his heart towards it; he becomes quite desolate, and as it were forsaken by God, which he thinks he really is, and his meditation becomes a pain and torment to him. At the same time he is often assaulted by various temptations, becomes wearied and disgusted with himself, and with his meditation, and thinks it were better to leave it off entirely, than to continue at it in so painful a manner, and which to him appears so totally void of all benefit or advantage to his soul.

Q. That must be a dreadful difficulty indeed; but whence does this proceed?

A. It proceeds partly from God, and partly from the devil.

Q. How does it proceed from God?

A. When a soul has enjoyed for some time these holy consolations of devotion, she is exposed from the natural corruption of the heart and the
 snares

snare of the devil, to three great dangers. For finding herself in such holy dispositions, and carefessed with such favours from God, and finding also a pleasure and satisfaction in the practice of good works, and even of mortifications, she begins to fancy herself far advanced in perfection, looks upon herself as above others, and a favourite of heaven, and is ready to censure and despise others, is rash in judging them, and severe in condemning them, both in her own mind and in speaking about them, and in a word, falls into all the extravagances of spiritual pride, for which the proud Pharisee in the gospel was condemned by the mouth of Jesus Christ. This is a subtle and dangerous temptation, and few there are in this state who escape from being more or less overcome by it.—When therefore Almighty God sees a poor soul whom he loves, thus abusing his favours, and likely to turn them to her own destruction, he withdraws them from her, and leaves her in the above mentioned state of desolation, aridity and affliction, in order to humble her pride, and teach her that the consolations she enjoyed were not her own doings, but the gifts of God; to convince her of her own poverty, weakness and misery, when left to herself, and to learn her not to censure nor despise others, as less worthy than her, but to look upon herself as the most worthless of all, and to walk in fear and trembling, which is the only solid ground upon which we can walk securely in the spiritual life.

Besides, when the soul enjoys these sensible consolations in prayer, our self love, which is always ready to grasp at its own satisfaction, greedily adheres to them, as being much more delightful than all external enjoyments, and are not only free from those checks of conscience, and inward remorse which attend all dangerous and unlawful pleasures, but they even have the approbation both of reason and religion, and are considered as the

gift of God; hence the poor soul falls into another delusion of plunging herself into these consolations, placing her happiness in the enjoyment of them, and using violence with herself to excite them, by which she both endangers her bodily health, and hurts the head by her violent exertions, and also disturbs her peace of mind, and puts an inconceivable impediment to her advancement in the pure love of God, and in a thorough resignation to his holy will, in which all sanctity consists. Here then again Almighty God sees it necessary to deprive her of those favours, which her self-love so grossly abuses, and reduces her to the above state of aridity and desolation, to teach her by this trying experience not to place her happiness in these consolations, nor to let her heart and affections be tied to them, but to consider them only as helps and means to encourage her in God's service, and as signs of her own great weakness, which stands in need of such encouragements; and at the same time to introduce her into that truly saving knowledge, that all solid virtue, sanctity and perfection consists *in denying ourselves, and taking up our cross and following Jesus*, by a perfect resignation to his holy will.

From this follows the third delusion, that the poor soul, being in some degree enslaved to these sensible consolations, seeks nothing else in her prayer but the pleasure she finds in them, and performs this duty more for this pleasure which she herself finds in it, than for the view of pleasing God and doing his will; and thus, whilst she vainly flatters herself that she is going on in the road of virtue and perfection, she becomes in fact a mere hypocrite in the service of God, and plunges herself daily more and more in slavery to her self-love. To prevent this misery, Almighty God, out of his great mercy, withdraws these sensible consolations from her in time, in order to try her fidelity and sincerity in his service, and to shew her to herself

self whether she serves God for his own sake, or for these consolations which she finds in his service. It happens to a soul in this state what happened to Job, when Satan accused him before God of being so faithful in his divine service only on account of his own temporal happiness; for then, to try Job's sincerity and fidelity, God put him and all he had into the hands of Satan, who thereupon overwhelmed him with a deluge of afflictions and sufferings of all kinds, in all which Job gave the most perfect proofs of the sincerity of his virtue, by preserving the most spotless innocence even in his very words, by adhering, with the firmest confidence in God, to his divine providence, by a total resignation to his blessed will in all his sufferings, and even by praising and thanking God for them.

Q How does this state of aridity proceed from the devil?

A. When a person, who has been living in a state of sin or tepidity, conceives the resolution of turning himself in earnest to the service of God, there is nothing which the devil more abhors than such a design; and it is incredible what opposition he makes to the putting it in execution. St. Augustin laboured for no less than twelve years in a continual fight with himself, before he could entirely get the better of this opposition, and even then, not without the miraculous interposition of divine grace. But when a soul resolutely overcomes all difficulties, and applies itself in good earnest to the exercise of mental prayer, as the most efficacious means to accomplish its glorious design, the devil, who, knowing the powerful efficacy of prayer, abhors it above all other exercises of piety, turns all his artillery against it, and at first, finding he cannot hinder the person from practising it, nor God from giving him his holy consolations in it, he endeavours to corrupt these very favours of God, and turn them to the soul's distraction; for this purpose, making use of the natural pro-

penalty of our self-love to pride and pleasure, he strives all he can to plunge the soul into some or other of the three delusions above mentioned. But afterwards, when the goodness of God, to prevent this evil, withdraws his holy consolations from the soul, and puts her in the state of aridity, then the devil, by God's permission, attacks her with great fury in this her desolation, increases her afflictions, and raises various and very often filthy temptations in the mind, endeavouring to excite in her a love for her former sinful way of living, and to persuade her she is forsaken by God, that it is to no purpose to go on in his service, that her prayer in her present state cannot be acceptable to him, and therefore that it would be much better to leave it off entirely, and return to the world; at least to give it up for the present time, and wait till she be better disposed for making it.

Q What then must a person do who is in this state of desolation and aridity?

A. His principal care must be resolutely to resist the views of Satan, whose aim in all the temptations he excites in his mind while in this trial, is to make him disgusted with the exercise of meditation, and leave it off entirely; and therefore he must above all things persevere with great courage and resolution in this most important duty, in spite of all the difficulty he finds in it; yea, instead of leaving it off, he ought rather to prolong the time of it, in order the more effectually to overcome the temptation. Then, in order to turn it to his own great advantage, he ought carefully to examine his heart to see if he has given way to any of the three delusions above mentioned, and if he finds himself guilty in that respect, immediately to repent of it before God, and thank his divine goodness for thus discovering to him his danger. If he cannot perceive any failing on his part, he ought to persuade himself that God Almighty sees him in some degree guilty, though his own self-love hinders him

him from seeing it ; and therefore during the time of his meditation, when he cannot apply himself to the ordinary subject of it, nor draw any good affection from it, let him endeavour the best way he can, at least with his superior will, to employ himself, during the time of his prayer, in making acts of the following virtues, (1) *Of a most profound humility*, acknowledging himself totally unworthy of the past consolations which God had bestowed upon him, both on account of his former sins, and also of the bad use he has, or may have made of them ; and that therefore he is now justly deprived of them. (2) *Of a strong confidence in God*, protesting with holy Job, that *though he should kill him, yet will he trust in him* ; and therefore firmly hoping that his merciful God will, in his own good time, visit him again in mercy ; then let him renew his determined resolution of never leaving off his holy service, nor the holy exercise of prayer, whatever it may cost him, declaring that he does not seek his own pleasure or satisfaction in serving his God, but only to do his holy will, and to please and honour him. (3) *Of an entire resignation to the will of God*, to suffer this desolation of spirit as long as he pleases, firmly persuaded that his heavenly Father sends it upon him for his real good, and will turn it out to the great benefit of his soul ; and therefore he must offer himself as a holocaust to his blessed will, to suffer his present trial, or whatever else God shall please to send upon him, even to the very end of his life, if such shall be his good pleasure ; thanking and praising his fatherly goodness in judging him worthy to suffer in this manner for his glory. (4) *Of earnest prayer to God*, not to leave him to himself in this day of tribulation, nor allow him to be overcome by the snares and delusions of the enemy ; but to enable him to continue steadfast in his holy service to the end of his days. And if a person in this state of aridity shall carefully employ himself in this manner

ner during the time of his meditation, though he is able to pronounce these acts with the lips only, yea though his heart and sensible nature seems to contradict what he says, yet he may rest assured, that such prayer will be much more acceptable to God, and of much more real profit to his own soul, than if during the whole time of his prayer he had overflowed with tears of sensible devotion; for all good is got to the soul by persevering with humility, confidence and resignation in this prayer of aridity. It is the true school of humility, it is the crucible in which the soul is purified like gold in the furnace, and it is the infallible touchstone by which our fidelity to God is manifested. And the more faithful we are in doing our duty under this trial, the shorter time will it last, and the sooner will our good God visit us again with his holy consolations.

Q. Are the reasons above mentioned the only causes why God visits his servants with this trial of aridity?

A. No; it is also sent upon them in punishment of faults committed: Such as deliberate venial sins, which the person takes no care to correct; exposing one's self presumptuously to dangerous occasions of mortal sins; giving one's self up to his formerly dissipations and dangerous amusements and the like, for all such things become impediments to meditation, as we have seen above, and leave the soul in great aridity, unless they be speedily and diligently corrected.

Q. Where shall we find the proper subjects for daily meditation?

A. Many excellent books have been composed for this purpose, among which, *The Meditations* of St Francis of Sale, *Think well on't*, and *The Meditations for the whole Year*, composed by the late venerable Dr Chaloner, bear a distinguished place. It is also an excellent method, to have a number of the principal texts of the Holy Scripture, upon the
most

most important truths of eternity, collected together, and properly digested, which will serve as an excellent treasure of proper subjects for meditation. These sacred truths are there contained in few words, and may be always at hand; and as it is God himself who speaks to us in these sacred oracles, they are found to have a particular efficacy in moving the heart. And when one chuses to make use of this method, he should often reflect, when he is meditating upon them, that it is God himself who declares them, and endeavour to imprint the very expressions themselves of the scripture in his memory, that he may the oftener and more easily recall them to his mind through the day, which will be of vast advantage to him. We shall here add a small collection of such texts, to serve as a help to those who have no better.

Scripture Texts, on some of the great Truths of Eternity, to serve as daily Subjects of Meditations.

1. *On our Salvation, and the Joys of Heaven.*

“EVERY one that calleth upon my name, I have created him for my glory” Isa. xliii. 2.

“You have your fruit into sanctification, and the end everlasting life.” Rom. vi. 22.

“We all, beholding the glory of the Lord with open face, are transformed into the same image.” 2 Cor. iii. 18.

“We know, that when he shall appear, we shall be like to him, because we shall see him as he is.” 1 John iii. 2.

“ T

"The eye hath not seen, nor the ear heard, neither hath entered into the heart of man, what things God hath prepared for them that love him." 1 Cor. ii. 9.

"O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee!" Psa. xxx. 20.

"They shall be inebriated with the plenty of thy house, thou shalt make them drink of the torrent of thy pleasure, for in thee is the fountain of life." Psa. xxxv. 8.

"Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance; at thy right hand are delights, even to the end." Psa. xv. 11.

"I am thy reward exceeding great," *says God himself.* Gen. xvi. "I am thy salvation." Psa. xxxiv. 3.

"Be not ignorant, my beloved, that one day, with the Lord, is as a thousand years, and a thousand years as one day." 2 Pet. iii. 8. "A thousand years, in the sight of God, is but as yesterday, which is past and gone." Psa. lxxxix. 4. And, therefore, "Better is one day in his courts above thousands." Psa. lxxxiii. 11.

"They shall see his face, and his name shall be on their forehead, and night shall be no more; and they shall not need the light of the lamp, nor the light of the sun, for the Lord God shall enlighten them, and they shall reign *for ever and ever.*" Rev. xxii. 4.

"They shall no more hunger, nor thirst, neither shall the sun fall on them, nor any heat; for the Lamb, which is in the midst of the throne, shall lead them to the living fountains of water." Rev. vii. 16.

"They shall be his people, and God himself, with them, shall be their God; and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying; nor sorrow shall
be

Chap. I. *and Meditation.*

23

be any more ; for former things are passed away." Rev. xxi. 3. But " The redeemed of the Lord shall come to Sion with praise ; and everlasting joy shall be upon their heads ; they shall obtain joy and gladness, and sorrow and mourning shall fly away." Isa. xxxv. 9.

" Martha, Martha, thou art careful and troubled about many things, but ONE THING IS NECESSARY ; Mary hath chosen the best part." Luke x. 41.

" What will it profit a man, if he gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?" Mark xiii. 36.

" Vanity of vanities, and all is vanity. What hath a man more of all his labour that he taketh under the sun ? . . . The eye is not filled with seeing, neither is the ear filled with hearing . . . I have seen all things that are done under the sun, and behold, all is vanity and vexation of spirit." Eccl. i.

" I said in my heart, I will go and abound with delights, and enjoy good things ; . . . And when I turned myself to all the works which my hand had wrought, and to the labours, wherein I had laboured in vain, I saw in ALL THINGS vanity and vexation of spirit, and that nothing was lasting under the sun." Eccl. ii

" What profit shall a man have of all his labours and vexation of spirit, with which he hath been tormented, under the sun ? All his days are full of sorrows and miseries, even in the night he doth not rest in mind ; and is not this vanity ?" Eccl. ii. And shall we throw away our souls and lose them for ever, for such vanities ?

But though they were real goods, how long will they last ? Though we should enjoy them for thousands of years, death must come at last ; and, therefore, " If a man live many years, and hath rejoiced in them all, he must remember the darksome time, and the many days, (*to wit, the days of eternity*) which, when they shall come, the things
past

past shall be accused of vanity." Eccl. xi. And if, during these days of eternity, he be condemned to hell fire, what will all his many years of joy, which are now gone, profit him? Remember the rich glutton!

On the other hand, "The kingdom of heaven (*that is, the salvation of our souls*) is like unto a treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls, who when he had found one pearl of great price, went his way and sold all that he had, and bought it." Math. xiii. 44. Hence,

"What things were gain to me, those I have counted loss for Christ. Furthermore; I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and *count them but as dung*, that I may gain Christ." Phil. iii. 7.

"I chastise my body, and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become a cast-away." 1 Cor. ix. 24.

"Wherefore, brethren, labour, that by good works you may make your calling and election sure; for so doing, an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10.

"With fear and trembling work out your salvation." Phil. ii. 12. "For if the just man shall scarcely be saved, where shall the ungodly and sinner appear?" 1. Pet. iv. 18.

"Be not deceived; God is not mocked; For what things a man shall sow, those also shall he reap. For he that soweth in the flesh, of the flesh also shall he reap corruption. But he that soweth in the spirit, of the spirit shall he reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not fainting." Gal. vi. 7.

"If thou wilt enter into life, keep the commandments."

ments." Jo. xiv. 15. But whosoever shall keep the whole law, but offend in one point, is become guilty of all." Jam. ii. 10.

2. *Of Sin and Hell.*

"Be astonished, O ye heavens! at this . . . for my people have done two evils; they have forsaken me, the fountain of living waters, and have digged to themselves cisterns, broken cisterns that can hold no water." Jerem. ii. 12.

"They have sinned against him and are none of his children in their filth; they are a wicked and perverse generation. Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy Father, that hath possessed thee and made thee and created thee?" Deut. xxxii. 5.

"Thou art not a God that willest iniquity; neither shall the wicked dwell near thee, nor shall the unjust abide before thy eyes; thou hatest all the workers of iniquity." Psa. v. 5. "To God the wicked and his wickedness are hateful alike." Wisd. xiv. 9.

"They are corrupted and become abominable in iniquities." Pf. lii. 2. "They are become abominable, as those things were which they loved." Hof. ix. 10.

"Woe to them, *saith almighty God*, when I shall depart from them." Hof. ix. 12.

"If the just man shall turn away from his justice and do iniquity . . . Shall he live? All his justices which he has done shall not be remembered. In the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them shall he die." Ezech. xviii. 24.

"He that shall sin against me, shall hurt his own soul: all that hate me love death." Prov. viii. 36. "When concupiscence hath conceived, it bringeth forth sin, but sin, when it is compleated, begetteth death." Jam. i. 15.

"Fly from sin as from the face of a serpent; for

if thou comest near them, they will take hold of thee ; the teeth thereof are the teeth of a lion, killing the souls of men." Eccl. xxi. 2.

" Know ye not, that the unjust shall not possess the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God." 1 Cor. vi.

9.

" Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like ; of the which I foretell you, as I have foretold unto you, that they who do such things shall not obtain the kingdom of God." Gal. v. 19. But on the contrary,

" Their land shall be soaked with blood, and their ground with the fat of fat ones . . . The streams thereof shall be turned into pitch, and the ground thereof into brimstone, and the land thereof shall become burning pitch, night and day it shall not be quenched, and the smoke thereof shall go up for ever and ever," H. xxxiv. 7.

" At the end of the world, the Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth." Matt. xiii. 40.

" They shall be cast into the hell of unquenchable fire, where their worm dieth not, and their fire is not extinguished . . . for every one shall be salted with fire," Mark xi. 44.

" But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, they shall have their portion in the pool, burning with fire and brimstone, which is the second death." Rev. xxi. 8.

" The

"The Lord shall laugh them to scorn, and they shall fall without honour, and be a reproach among the dead for ever ; for he shall burst them, puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste ; they shall be in sorrow, and their memory shall perish." Wisdom iv. 18. See Sincere Christian, Chap. xxviii. Append. II. on Hell.

3. *On Death and Judgment.*

"In all thy works remember thy last end, and thou shalt never sin." Eccl. vii. 40.

"Remember the later end, and forget it not ; for there is no returning . . . Remember my judgment, (*says the dead to the living*) for thine also shall be so, (*that is, what thou art I was ; what I am thou shalt be ;*) yesterday for me, and to-day for you." Eccl. xxxviii. 21.

"It is appointed for men once to die, and after this the judgment." Heb. ix. 27.

"Man's days are as grass, as the flower of the field so shall he flourish, for the spirit shall pass in him, and he shall not be, and he shall know his place no more." Psa. cii. 15.

"Man, born of a woman, living for a short time, is filled with many miseries ; who cometh forth like a flower and is destroyed, and fleeth as a shadow, and never continueth in the same state." Job xiv. 1.

"The eyes that had seen him shall see him no more, neither shall his place any more behold him." Job xx. 9.

"Man shall go into the house of his eternity . . and the dust shall return into its earth from whence it was, and the spirit shall return to God who gave it . . . And all things that are done God will bring into judgment." Eccl. xii. 5. 7. 14.

"In the sweat of thy brow shalt thou eat bread, till thou return to the earth, out of which thou wast taken,

28 *The Exercise of Faith* Chap. I.

taken ; for dust thou art, and into dust thou shalt return." Gen. iii. 19.

" There shall be no remembrance of the wise more than of the fool for ever, and the times to come shall cover all things together in oblivion ; the learned dieth in like manner as the unlearned." Eccles. ii. 16.

" There is no man that liveth always, or that hopeth for this . . . The living know that they shall die, *and when dead who will mind them ?* the memory of them is forgotten ; their love also, and their hatred and their envy are all perished, neither have they any part in this world and in the work that is done under the sun." Eccles. ix. 4.

" Precious in the sight of the Lord is the death of his saints." Ps. cxv. 15. But " The death of the wicked is very evil." Ps. xxxiii. 22. For " He will render to them their iniquity, and in their malice he will destroy them." Ps. xciii. 23.

" Blessed are those servants, whom the Lord, when he cometh, shall find watching .. And if he shall come in the second watch, or if he shall come in the third watch, and shall find them so doing, blessed are those servants .. Be you then also ready ; for at what hour you think not, the son of man shall come." Luke xii. 37.

" If the evil servant shall say in his heart, My Lord is long a-coming, and shall begin to strike his fellow servants, and shall eat and drink with drunkards, the Lord of that servant shall come in a day that he looketh not for him, and at an hour when he knoweth not, and shall separate him, and appoint his portion with hypocrites, there shall be weeping and gnashing of teeth." Matth. xxiv. 48.

The rich man said to himself, " Soul, thou hast much goods laid up for many years, take thy rest, eat, drink and make good cheer ; But God said to him, Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided ?" Luke xii. 19.

" O

"O death, how bitter is the remembrance of thee to a man that hath peace in his possessions; to a man that is at rest, and whose ways are prosperous in all things! O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth! Eccles xli. 1.

"Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly; for as a snare it shall come upon all that sit upon the face of the whole earth." Luke xxi. 34.

"Let your loins be girt, and your lamps burning in your hands, and you yourselves like to men who wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately." Luke xii. 35.

"Blessed are the dead who die in the Lord.—From henceforth now, saith the spirit, that they may rest from their labours, for their works follow them." Rev. xiv. 13.

"Watch ye therefore, praying at all times, that ye may be counted worthy to escape all these things that are to come, and to stand before the son of man." Luke xxi. 36. For,

"We shall all stand before the judgment seat of Christ. And then every one of us shall render an account to God for himself" Rom. xiv. 10. 12.

"That every one may receive the proper things of the body, according as he hath done, whether it be good or evil." 2 Cor. v. 10.

"Behold the Lord cometh with thousands of his saints, to execute judgment upon all, and to reprove all the ungodly for all works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God." Jude ver. 14. 15.

"I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment; For by thy words thou shalt

30 *The Exercise of Faith* Chap. I.

be justified, and by thy words thou shalt be condemned." Matth. xii. 36

"There is not any thing secret that shall not be made manifest, nor hidden, that shall not be made known and come abroad" Luk. viii. 17. for the Lord will come, who will both bring to light the hidden things of darkness, and will make manifest the counsel of hearts." 1. Cor. iv. 5. And then "Thy nakedness shall be discovered, and thy shame shall be seen; I will take vengeance, and no man shall resist me." Isa. xlvii. 3.

"For behold the day shall come kindled as a furnace, and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall set them on fire, saith the Lord of Hosts, it shall not leave them root nor branch." Mal. iv. 1.

"The hour cometh wherein all that are in the graves shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of condemnation." Jo. v. 28. And the sea gave the dead that were in it, and death and hell gave up the dead that were in them." Rev. xx 13.

"Jesus Christ shall be revealed from heaven with the angels of his power in a flame of fire, yielding vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ, who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of his power." 2 Thess. i. 7. "Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the barn, but the chaff he will burn with unquenchable fire." Matth. iii. 12.

"I am the Lord, *saith he*, that search the heart and prove the reins, who give to every one according to his way, and according to the fruit of his devices." Jerem. xvii. 10. "For God is great in counsel and incomprehensible in thought, whose eyes
are

are open upon all the ways of the children of Adam, to render to every one according to his ways." Jerem. xxxii. 19.

"And it shall come to pass at that time, that I will search Jerusalem with lamps." Soph. i. 12. "and when I shall take a time, I will judge justices." Ps lxxiv. 3.

"The time is that judgment should begin at the house of God. And if first at us, what shall be the end of them who believe not the gospel of Christ? And if the just man shall scarcely be saved, *that is, not without much labour and difficulty*, where shall the ungodly and sinner appear?" 1. Pet. iv. 17.

4. *On Charity, or the Love of God, and of our Neighbour.*

"And Jesus said, *Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and first commandment.* And the second is like to this, *Thou shalt love thy neighbour as thyself.*" Matth. xxii. 37.

"If I speak with the tongues of men and angels . . . If I should have all faith, so that I could remove mountains, and have not charity, *I am nothing.* And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, *it profiteth me nothing*" 1 Cor. xiii.

"He that loveth father or mother more than me, is not worthy of me: And he that loveth son or daughter more than me, is not worthy of me." Matth. x. 37.

"If any man loveth not our Lord Jesus Christ, let him be anathema;" *that is, accursed.* 1 Cor. xvi. 22.

"And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord,
and

32 *The Exercise of Faith* Chap. I.

and walk in his ways, *and serve and love the Lord thy God* with all thy heart and with all thy soul, *and keep the commandments of the Lord?*" Deut. x. 12.

"If you love me, keep my commandments . . . He that hath my commandments and keepeth them, he it is that loveth me." Jo. xiv. 15. 21.

"This is charity, that we keep his commandments; and his commandments are not heavy." 1. Jo. v. 3.

"If you keep my commandments, you shall abide in my love, as I also have kept my Father's commandments, and do abide in his love." Jo. xv. 10.

"In this is charity, not as though we had loved God, but because he first loved us, and sent his son to be a propitiation for our sins: My dearest, if God so loved us, *we ought also to love one another* . . . If any man say, *I love God*, and hateth his brother, he is a liar: For he that loveth not his brother, whom he seeth, how can he love God whom he seeth not? 1. Jo. iv.

"Have we not all one Father? hath not one God created us? why then doth every one of us despise his brother?" Mal. ii. 10. "Every one that loveth him that begot, loveth him also who is born of him." 1. Jo. v. 1.

"This command we have from God, that he who loveth God, love also his brother." 1. Jo. iv. 21. "This is my commandment, that you love one another, as I loved you." Jo. xv. 12. "With a brotherly love, from a sincere heart, love one another earnestly." 1. Pet. i. 22. "To love one's neighbour as one's self is a greater thing than all holocausts and sacrifices." Mark. xii. 33.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity,
careful

careful to keep the unity of the spirit in the bond of peace." Ephes. iv. 1.

"Finally be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble, not rendering evil for evil, nor railing for railing, but contrariwise blessing, for to this ye are called, that you may inherit a blessing." 1. Pet. iii. 8.

"Whosoever hateth his brother is a murderer; and you know that no murderer hath life eternal abiding in himself." 1. Jo. iii. 14.

5. *Of the World, worldly Wisdom and Sensuality.*

"No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon." Matth. vi. 24.

"Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: But he that doth the will of God abideth for ever. 1. Jo. ii. 15.

"Adulterers, know ye not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend to this world, becomes an enemy to God." Jam. iv. 4. "We know that we are of God, and the whole world is seated in wickedness." 1 Jo. v. 19.

"I pray not for the world, says Jesus Christ to his eternal Father, but for them whom thou hast given me, because they are thine" Jo. xvii. 9.

"Be not conformed to this world, but be ye reformed in the newness of your mind." Rom. xii. 2

34 *The Exercise of Faith* Chap. I.

xii. 2. For Jesus Christ "gave himself for our sins, that he might deliver us from this present wicked world." Gal. i. 4.

"If any man among you seem to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God." 1. Cor. iii. 18.

"They that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God . . . And they that are in the flesh cannot please God." Rom. viii. 5.

"The sensual man perceiveth not the things that are of the spirit of God; for it is foolishness to him, and he cannot understand." 1. Cor. ii. 14. And therefore, if you live according to the flesh, you shall die." Rom. viii. 13. Wherefore,

"Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are that go in thereat. How narrow is the gate, and strait the way that leadeth to life, and few there are that find it! Matth. viii. 13.

"*Strive* to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able." Luk. xiii. 24. Because they do not *strive* nor use the proper means. It is one thing to *desire*, and another to *strive*; on this account "many are called, but few are chosen!" Matth. xx. 16.

"Do I seek to please men? if I yet pleased men I should not be the servant of Christ." Gal. i. 10. "For God hath scattered the bones of them that please men; they have been confounded, because God hath despised them." Ps. lii. 6. "You are they, *says our Saviour to the Pharisees*, who justify yourselves before men, but God knoweth your hearts, for that which is high to men is an abomination before God." Luk. xvi. 15.

6. *On confessing Christ and his Doctrine
amidst Persecutions.*

“ This is the word of faith that we preach ; that if thou confests with thy mouth the Lord Jesus, and believe in thy heart that the Lord raised him up, thou shalt be saved ; for with the heart we believe unto justice, but with the mouth confession is made unto salvation.” Rom. x. 9.

“ I say unto you, whosoever shall confests me before men, him shall the Son of man also confests before the angels of God : And he that shall deny me before men, shall be denied before the angels of God.” Luk. xii. 8.

“ A faithful saying . . . If we deny him, he will deny us ; if we believe not, he continueth faithful, he cannot deny himself.” 2. Tim. ii. 11.

“ Whosoever shall lose his life for my sake, and for the gospel, shall save it ; for what will it profit a man to gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? for whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father.” Mark viii. 5.

“ Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.” Matth. v. 10.

“ Blessed are you when men shall revile you and persecute you, and shall say all that is evil against you, falsely, for my sake ; be glad and rejoice, for your reward is very great in heaven.” Matth. v. 11.

“ If you be reproached for the name of Christ, you shall be happy ; for that which is of the honour, glory and power of God, and that which is his spirit resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter

coveter of other men's things : but if as a christian, let him not be ashamed ; but let him glorify God in this name." 1. Pet. iv. 14.

"Who is he that can hurt you if you be jealous of that which is good ? but if also you suffer any thing for justice sake, blessed are ye, and be not afraid of their terror, and be not troubled ; but sanctify the Lord Christ in your hearts." 1. Pet. iii. 13.

"Fear ye not the reproaches of men, and be not afraid of their blasphemies, for the worm shall eat them up as a garment, and the moth shall consume them as wool, but my salvation shall be for ever." If li. 7.

"I say to you, my friends, be not afraid of them that can kill the body, and after that have no more that they can do ; but I will show whom you shall fear ; fear ye him, who after he hath killed, hath power to cast into hell ; yea, I say to you, fear him." Luk. xii. 4.

"And you shall be hated by all men for my name's sake, but he that shall persevere to the end, he shall be saved." Matth. x. 22.

"If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own ; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said to you, the servant is not greater than his master ; if they have persecuted me, they will also persecute you." Jo. xv. 18.

"These things I have spoken to you, that you may not be scandalized. They will put you out of the synagogues ; yea, the hour cometh that whosoever killeth you, will think that he doth God a service." Jo. xvi. 1.

"It is through many tribulations that we must enter the kingdom of God." Acts xiv. 21. And all that will live godly in Christ Jesus shall suffer persecution." 2. Tim. iii. 12.

"Call

"Call to mind the former days, wherein being illuminated you endured a great fight of afflictions. For on the one hand indeed (by reproaches and tribulations) you were made a gazing stock, and on the other hand, companions of them that were used in such sort. For you both had compassion on them that were in bonds; and took joyfully the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you, that doing the will of God, you may receive the promise. For yet a little while, and a very little while, and he that is to come, will come and will not delay." Heb. x. 32.

"And you shall be betrayed by your parents and brethren and kinsmen and friends: and some of you they will put to death, and you shall be hated by all men for my names sake; but a hair of your head shall not perish. In your patience you shall possess your souls." Luk. xxi. 16. For, "It is good to wait with silence for the salvation of God." Lament. iii. 26.

And in the midst of all your trials, "Come to me, all you that labour and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls." Matth. xi. 28.

"Peace I leave with you, my peace I give unto you: Not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid." Jo. xiv. 27.

"Amen, amen, I say unto you, that you shall lament and weep, but the world shall rejoice: and you shall be sorrowful, but *your sorrow shall be turned into joy* . . . For I will see you again, and your heart shall rejoice, *and your joy no man shall take from you.*" Jo. xvi. 20. 22.

7. *On bearing our Cross in the Sufferings of this Life.*

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Luk. ix. 23.

“Whosoever does not carry his cross and come after me, cannot be my disciple.” Luk. xiv. 27.

“Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother’s womb unto the day of their burial into the mother of all.” Eccus. xl. 1. For, “Man born of a woman, living for a short time, is subject to many miseries.” Job xiv. 1.

“My son, neglect not the discipline of the Lord, neither be thou wearied when thou art rebuked by him. For whom the Lord loveth, he chastiseth, and he scourgeth every son whom he receiveth.” Heb. xii. 5.

“Persevere under correction. God dealeth with you as with his sons; for what son is there whom the father doth not correct? but if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.” Heb. xii. 7.

“Moreover we have had fathers of our flesh, who corrected us, and we gave them reverence: Shall we not much more obey the Father of spirits, and live? and they indeed, for a few days chastised us for their own pleasure, but he for our profit, that we might be partakers of his holiness.” Heb. xii. 9.

“Now no chastisement for the present seemeth to bring with it joy, but sorrow; but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.” Heb. xii. 11.

“Because

"Because thou wast acceptable to God, it was necessary that temptations should prove thee." Tob. xii. 13. For "Gold and silver are tried in the fire, but acceptable men in the furnace of humiliation." Ecclus. ii. 5.

"So Abraham was tempted, and being proved by many tribulations, was made the friend of God. So Isaac, so Jacob, so Moyses, *and all that have pleased God*, passed through many tribulations, remaining faithful." Judith viii. 22. Wherefore,

"Blessed is the man that endureth temptation, for when *he hath been proved*, he shall receive a crown of life, which God hath promised to them that love him." Jam. i. 12.

"Afflicted in a few things, in many they shall be well rewarded, because *God hath tried them and found them worthy of himself*, as gold in the furnace he hath proved them; and as a victim of a holocaust he hath received them. The just shall shine and shall run to and fro, like sparks among the reeds, they shall judge nations and rule over people, and their Lord shall reign for ever. Wisd. iii. 6.

"My brethren, count it all joy, when you fall into divers temptations; knowing that the trying of your faith worketh patience, and patience hath a perfect work, that you may be perfect and entire, failing in nothing." Jam. i. 2.

"Dearly beloved, think not strange the burning heat that is to try you, as if some new thing happened to you; but if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, you also may be glad with exceeding joy." 1 Pet. iv. 12.

"This is thanks-worthy, if, for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin, and being buffeted for it, you endure? But if, doing well, you suffer patiently, this is thanks-worthy before God. For unto this you are called; because, Christ also suffered for us, leaving you an example,

that you should follow his steps : who did no sin, neither was guile found in his mouth : who when he was reviled did not revile, when he suffered he threatened not ; but delivered himself to him that judged him unjustly." 1 Pet. ii. 18. Wherefore,

" Let us run, by patience, to the fight that is set before us, looking on Jesus, the Author and Finisher of faith ; who, having joy set before him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God. For think diligently upon him, that endured such opposition from sinners against himself, that you be not wearied, fainting in your mind : for you have not yet resisted unto blood, striving against sin." Heb xii. 1.

" We are the sons of God ; and if sons, heirs also ; heirs, indeed, of God, and joint heirs with Christ : yet so, if we suffer with him, that we also be glorified with him." Rom. viii. 16. But " The sufferings of this present time are not to be compared with the glory to come, that shall be revealed in us." Ibid. ver. 18.

" For which cause we faint not ; but though our outward man is corrupted, yet the inward man is renewed day by day, For our present tribulation, which is momentary and light, worketh for us above measure exceedingly, an eternal weight of glory : whilst we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal." 2 Cor. iv. 16.

" For we know, that if our earthly house of this dwelling be dissolved, we have a building of God, a house, not made with hands, eternal in heaven." 2 Cor. v. 1.

For God, " According to his great mercy, has regenerated us . . . Unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, *who, by the power of God, are kept in faith into salvation . . .* Wherein you shall greatly rejoice, if now you must, for a little time, be made

made sorrowful in divers temptations, that the trial of your faith, much more precious than gold, which is tried by the fire, may be found unto praise, and glory, and honour, at the appearing of Jesus Christ."

1 Pet. i. 3.

"To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God . . . Fear none of these things, which thou shalt suffer. Behold, the devil will cast some of you into prison, that you may be tried, and you shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that shall overcome shall not be hurt by the second death." Rev. ii. 7. 10.

"These are they who are come out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Therefore, they are before the throne of God, and they serve him day and night in his temple; and he that sitteth on the throne shall dwell over them. They shall no more hunger, nor thirst, neither shall the sun fall on them, nor any heat; because the Lamb, that is in the midst of the throne, shall rule them, and shall lead them to the living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii. 14.

8. *On taking off our Affections from the Enjoyments of this Life, by Self-denial and Mortification.*

"Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth consume, and where thieves do not break through nor steal; for where thy treasure is, there is thy heart also." Matt. vi. 19.

“ If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are on the earth.” Col. iii. 1. “ For here we have no lasting city, but we seek one to come.” Heb. xiii. 14. And, in all the enjoyments of this life, we only “ labour in vain, *and find in them nothing but* vanity and vexation of mind, for nothing is lasting under the sun.” Eccl. ii. 11.

“ Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul.” 1 Pet. ii. 11.

“ The grace of God, our Saviour, hath appeared to all men, instructing us, that *denying all ungodliness, and worldly desires*, we should live soberly, and justly, and godly, in this world.” Tit. ii. 11.

“ If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Luke ix. 23. For “ Every one of you that doth not renounce all that he possesseth, cannot be my disciple.” Luke xiv. 33.

“ Go not after thy lusts, *but turn away from thy own will*; if thou give to thy soul her desires, she will make thee a joy to thy enemies.” Eccl. xviii. 30.

“ Mortify, therefore, your members, which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols; for which things sake, the wrath of God cometh upon the children of unbelief.” Colos. iii. 5.

“ I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh ” Eph. v. 16. For “ If we live according to the flesh, we shall die; but if, by the spirit, we mortify the deeds of the flesh, we shall live.” Rom. viii. 13. And, therefore, “ They that are Christ’s have crucified their flesh with its vices and concupiscences.” Gal. v. 24.

“ The kingdom of heaven suffereth violence, and the violent carry it away.” Matt. xi. 12.

"I beseech you, therefore, brethren, by the mercy of God, that you present your body a living sacrifice, holy, pleasing to God, your reasonable service; and be not conformed to this world, but be ye reformed in the newness of your mind." Rom. xii. 2. And for my part, says this great apostle, "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a cast-away." 1 Cor. ix. 27.

9. *On Temptations, small Sins, and dangerous Occasions.*

"Son, when thou comest to the service of God, stand in justice and fear, and prepare thy soul for temptation." Eccl. ii. 1. For "Your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour, whom resist, strong in faith." 1 Pet. v. 8.

"Our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places." Eph. vi. 12. Hence, "The life of man is a warfare upon the earth." Job vii. 1.

"The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another." Gal. v. 17. "From whence are wars and contentions among you? Come they not hence? From your concupiscences, which war in your members?" Jam iv. 1.

"The Lord your God trieth you, that it may appear, whether you love him with all your heart, and with all your soul, or no." Deut. xiii. 3.

"These are the nations which the Lord left, that by them he might instruct Israel. . . And that, afterwards, their children might learn to fight with their enemies, and be trained up to war" Judg. iii. 1.

"Blessed is the man that endureth temptation,
for

for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." Jam. i. 12.

"Lest the greatness of the revelation should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing, I thrice besought the Lord, that it might depart from me. And he said to me, my grace is sufficient for thee; for power is made perfect in infirmity." 2 Cor. xii. 7.

"God is faithful, who will not suffer you to be tempted above that which you are able; but will make also, with the temptation, issue, (*that is, a way to escape*) that you may be able to bear it." 1 Cor. x. 13.

"My brethren, count it all joy, when you shall fall into divers temptations. Knowing, that the trying of your faith worketh patience, and patience hath a perfect work, that you may be perfect and entire, failing in nothing." Jam. i. 2.

"What doth he know, that hath not been tried? A man that hath much experience shall think of many things, and he that hath learned many things shall show forth understanding." Eccl. xxxiv. 9.

"Finally, brethren, be strengthened in the Lord, and in the power of his might. Put you on the armour of God, that you may be able to stand against the deceits of the devil. . . In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. . . By all prayer and supplication, praying at all times in the spirit, and in the same, watching with all instance." Eph. vi. 10, 16, 18.

"Be subject to God, but resist the devil, and he will fly from you. Draw nigh to God, and he will draw nigh to you." Jam. iv. 7.

"Watch ye, and pray, that ye enter not into temptation." Matt. xxvi. 41.

"Though I should walk in the midst of the shadow of death, I will fear no evil, for thou art with me,

me, thy rod and thy staff they have comforted me." Psa. xxii. 4. "For by thee I shall be delivered from temptation." Psa. xvii. 30.

"Hear, O Israel, you join in battle this day against your enemies; let not your heart be dismayed, be not afraid, do not give back, fear ye them not; because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger." Deut. xx. 3.

"If God be for us, who is against us?" Rom. viii. 31. "I can do all things in him that strengtheneth me." Phil. iv. 13. Wherefore, "Expect the Lord, and do manfully, and let your heart take courage, and wait thou for the Lord." Psa. xxvi. 14.

"Do manfully, and be of good heart, fear not, nor be ye dismayed, for the Lord thy God, he himself is thy leader, and will not leave thee, nor forsake thee." Deut. xxxi. 8.

"Have confidence in the Lord with all thy heart, and lean not upon thy own prudence. In all thy ways think on him, and he will direct thy steps." Prov. iii. 5. "I set the Lord always in my fight, for he is at my right hand, that I be not moved." Psa. xv. 8.

But the great secret, in conquering temptations, is to resist them in the beginning, while they are small and weak, to avoid small sins, and fly all dangerous occasions.

"Blessed is the man that shall take these little ones, (*the beginnings of temptations*) and dash them against the rock." Psa. cxxxvi. 9. By a speedy recourse to the rock, which is Christ, in humble prayer, with a strong faith and confidence in his protection.

"He that feareth God, neglecteth nothing." Eccl. vii. 19. But "He that contemneth small things, shall fall by little and little." Eccl. xix. 1.

"He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is

is great." Luke xvi. 10. "Behold, how great a fire a small spark kindleth!" Jam. iii. 5.

"He that loveth danger shall perish in it." Eccl. iii. 27.

"Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt?" Prov. vi. 27. "He that toucheth pitch shall be defiled with it; and he that hath fellowship with the proud shall put on pride." Eccl. xiii. 1.

"Be not delighted in the paths of the wicked; neither let the way of evil men please thee: flee from it, pass not by it, go aside and forsake it." Prov. iv. 14.

"If thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that the whole body should go into hell." Matt. v. 29.

10. *On Poverty and Riches.*

And Jesus, "Lifting up his eyes on his disciples, said, Blessed are ye poor, for yours is the kingdom of God. . . But woe to you that are rich, for you have your consolation." Luke vi. 20. 24.

And Jesus, "Opening his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. v. 2. Wherefore, "If riches abound, set not your heart upon them." Psa. lxi. 11. But "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. xix. 21.

"For we brought nothing into this world, and, certainly, we can carry nothing out; but having food,

food, and wherewith to be covered, with these we are content." 1 Tim. vi. 7.

"The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head." Matt. viii. 20. For "Being rich, he became poor, for your sakes; that, through his poverty, you might become rich." 2 Cor. viii. 9.

"The Lord is become a refuge for the poor . . . He hath not forgotten the cry of the poor . . . The patience of the poor shall not perish for ever." Psa. ix. 10. 13. 19.

"The Lord hath heard the desire of the poor, thy ear hath heard the preparation of their heart." Psa. ix. 17. "The poor man cried, and the Lord heard him, and saved him out of all his trouble." Psa. xxxiii. 7. "He shall deliver the poor from the mighty, and the needy that had no helper. He shall spare the poor and needy, and he shall save the souls of the poor. He shall redeem their souls from usuries and iniquity, and their name shall be honourable in his sight." Psa. lxxi. 12.

"He that despiseth the poor, reproacheth his Maker." Prov. xvii. 5.

"Better is the poor man, that walketh in his simplicity, than a rich man, that is perverse in his lips." Prov. xix. 1.

"He that hath mercy on the poor, lendeth to the Lord, and he will repay him." Prov. xix. 17. For "Whatsoever, says Jesus Christ, you do to the least of these my brethren, you do unto me." Matth. xxv.

"The chief thing for man's life is water, and bread, and cloathing, and a house to cover shame. Better is the poor man's fare, under a roof of boards, than sumptuous cheer, abroad, in another man's house. Be contented with little instead of much, and thou shalt not hear the reproach of going abroad. It is a miserable life to go, as a guest, from house to house." Eccl. xxix. 27.

"Better is a little to the just, than the great riches
of

of the wicked." Psa. xxxvi. 16. "Better is a little with the fear of the Lord, than great riches without content." Prov. xv. 16. "Better is a little with justice, than great revenues with iniquity." Prov. xvi. 7.

"The eye is not filled with seeing, neither is the ear filled with hearing." Eccl. i. 8. "A covetous man shall not be satisfied with money, and he that loveth riches shall reap no fruit from them." Eccl. v. 9. "Hell and destruction are never filled, so the eyes of man are never satisfied." Prov. xxvii. 20.

"They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have err'd from the faith, and have entangled themselves in many miseries. But thou, O man of God, fly these things." 1 Tim. vi. 9.

"If thou be rich, thou shalt not be free from sin." Eccl. xi. 10. "The house that is very rich shall be brought to nothing by pride." Eccl. xxi. 5. "The beloved grew fat, and kicked: he grew fat, and thick, and gross, he forsook God who made him, and departed from God his Saviour." Deut. xxxii. 15.

"They spend their days in wealth, and in a moment they go down to hell: who have said to God, depart from us, we desire not the knowledge of thy ways." Job xxi. 13.

"That which fell among thorns, are they who have heard, (*the word of God*) and going away, are choaked with the cares, and riches, and pleasures of this life, and yield no fruit." Luke xiii. 14.

"There is not a more wicked thing than to love money; for such an one setteth even his own soul to sale." Eccl. x. 10. "The eye of the covetous man is insatiable in his portion of iniquity; he will not be satisfied till he consume his own soul, drying it up." Eccl. xiv. 9.

Abraham's

Chap. I. *and Meditation.* 49

Abraham's answer to the rich giutton was, "Remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented." Luk. xvi. 25.

"Children, how hard is it for them that trust in riches to enter into the kingdom of God? It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark x. 23.

"Charge the rich not to be high minded, nor to trust in uncertain riches, but in the living God . . . to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life." 1 Tim. vi. 17.

"He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him ; how doth the charity of God abide in him ?" 1 Jo iii. 17.

"Know ye this and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God." Ephes. v. 5. For, "The ways of every covetous man destroy the souls of the possessors." Prov. i. 19.

"He that loveth gold shall not be justified, and he that followeth after corruption shall be filled with it. Many have been brought to fall for gold, and the beauty thereof hath been their ruin. Gold is a stumbling block to them that sacrifice to it. Woe to them that eagerly follow after it, and every fool shall perish by it." Eccclus. xxxi. 5.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be for a testimony against you.

E

and

50 *The Exercise of Faith* Chap. I.

and shall eat your flesh like fire ; you have treasured up to yourselves wrath against the last days." Jam. v. 1.

" No man can serve two masters ; for either he will hate the one and love the other ; or he will hold to the one and despise the other.— You cannot serve God and mammon," Matth. vi. 24.

II. *Of Humility and Pride.*

" If any man thinketh himself something, whereas he is nothing, he deceiveth himself." Gal. vi. 3. For " as the branch cannot bear fruit of itself, unless it abide in the vine ; so neither can you, *says Jesus Christ*, unless you abide in me . . . For without me you can do nothing." Jo. xv. 4. " Neither are we sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God." 2 Cor. iii. 5.

" The wickedness of man is great upon the earth, and all the thought of their heart is bent upon evil at all times." Gen. vi. 5. " The imagination and thought of men's heart are prone to evil from their youth." Gen. vii. 21. For " The heart is perverse at all times and unfearchable." Jer xvii, 9,

" Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, he watcheth in vain that keepeth it." Ps. cxxvi. 1. " Neither he that planteth is any thing, nor he that watereth, but God that giveth the increase." 1 Cor. iii. 7. " It was neither herb, nor mollifying plaister that healed them, but thy word, O Lord, which healeth all things." Wisd. xvi. 12. " Every plant which my heavenly Father hath not planted, shall be rooted up." Matth. xv. 13.

" Our sufficiency is from God." 2 Cor. iii. 6. " It is God who worketh in us, both to will and accom.

Chap. I. *and Meditation.*

51

accomplish, according to his good will," Phil. ii. 13. For "Every best gift and every perfect gift is from above, coming down from the father of lights." Jam. i. 17.

"What hast thou that thou hast not received? and if thou hast received it, why dost thou glory, as if thou hadst not received it?" 1 Cor. iv. 7. "To the king of ages, immortal and invisible, to God alone be honour and glory for ever and ever." 1 Tim. i. 17. "I the Lord, this is my name, I will not give my glory to another." Is. xlii. 8.

"When you shall have done all the things that are commanded you, say: We are unprofitable servants, we have done that which we ought to do," Luk. xvii. 10.

"God resists the proud, but gives grace to the humble." Jam. vi. 6. For "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." Luk. xiv. 11. "Pride goeth before destruction, and the spirit is lifted up before a fall." Prov. xv. 18.

"Behold I come against thee, O proud one, saith the Lord, the God of hosts; for the day is come, the time of thy visitation; and the proud one shall fall, he shall fall down, and there shall be no one to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him." Jerem i. 31.

"Never suffer pride to reign in thy mind, or in thy words; for from it all perdition took its beginning." Tob. iv. 14. "Pride is the beginning of all sin: he that holdeth it shall be filled with maledictions, and it shall ruin him in the end," Eccclus. x. 15.

"Learn of me, says Jesus Christ, for I am meek and humble of heart, and you shall find rest to your souls." Matth. xi. 29. Now "The Son of man came not to be served, but to serve," Matth. xx. 24. And therefore he says, "I am in the midst of you as he that serveth." Luk. xxii. 24. And

after washing his disciples feet he says, "You call me Lord and master, and you say well, for so I am. If then, I, being your Lord and master, have washed your feet, you also ought to wash one anothers feet: for I have given you an example, that as I have done unto you, so you do also," Jo, xiii. 13. "He humbled himself, becoming obedient to death, even the death of the cross," Phil. ii. 8.

"To whom shall I have respect, says Almighty God, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?" Is. lxvi. 2. The greater thou art, humble thyself in all things, and thou shalt find grace before God." Eccles. iii. 20. For "A contrite and a humble heart God will not despise." Ps. l. 19.

"Amen I say unto you, except ye be converted, and become as little children, you shall not enter into the kingdom of heaven: Whosoever therefore shall humble himself as this child, he is the greatest in the kingdom of heaven," Matth. xviii. 3.

"In humility let each esteem others better than themselves, each one not considering the things that are his own, but those that are other mens; for let the same mind be in you, which was also in Christ Jesus." Phil. ii. 3. "In honour preventing one another." Rom. xii. 10. "Be ye subject to every human creature for God's sake." 1 Pet. ii. 13.

"Let another praise thee, and not thy own mouth: a stranger, and not thy own lips." Prov. xxvii. 2.

"Gladly will I glory in my infirmities, that the power of Christ may dwell in me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." 2 Cor. xii. 9.

"Be not wise in your own conceits." Rom. xii. 16. "Avoid foolish and unlearned questions, knowing that they beget strifes." 2 Tim. ii. 23.

"Let

"Let nothing be done through strife, nor by vain glory." Phil. ii. 3.

"The servant of God must not wrangle, but be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth; if peradventure God may give them repentance to know the truth." 2 Tim. ii. 24.

12. *Of Meekness.*

Meekness is a virtue which represses every motion of anger that rises in the breast when we receive any injury from our fellow creatures; it keeps the mind in peace and tranquillity amidst affronts and calumnies; it extinguishes all resentment and desire of revenge against those who offend us; it prevents all coldness and aversion at them, and even preserves in the heart the spirit of christian charity and benignity towards them; and in its perfection, it hinders even the smallest word or gesture that can shew any resentment or displeasure against them. It is one of the most sublime virtues of christian perfection, taught and inculcated in the most pressing manner by Jesus Christ and his apostles, and which makes us in a special manner children of the most high God, and true followers of our blessed Saviour. On this amiable virtue the doctrine of the gospel is as follows.

"Learn of me, *says Jesus Christ*, because I am meek and humble of heart, and you shall find rest to your souls." Matth. xi. 29.

"Blessed are the meek, for they shall possess the land." Matth. v. 4. And Almighty God by Isaias thus foretells the meekness of Christ. "Behold my servant, I will uphold him, my elect, my soul delighteth in him. I have given my spirit upon him . . . he shall not cry, nor have respect to persons, neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking

flax he shall not quench . . . he shall not be sad nor troublesome." Is. xlii. 1. "He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth." Isa. liii. 7.

"Unto this you are called ; because Christ also suffered for us, leaving you an example that you should follow his steps : *Who did no sin, neither was guile found in his mouth* ; who when he was reviled, did not revile ; and when he suffered, he threatened not, but delivered himself to him that judged him unjustly." 1 Pet. ii. 21.

"If you forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your heavenly Father forgive you your offences." Matth. vi. 14.

"Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience ; bearing one another and forgiving one another, if any have a complaint against another ; even as the Lord hath forgiven you, so do you also." Col. iii. 12.

"But I say to you that hear ; Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that calumniate you." Luke vi. 27.

"If you love them that love you, what thanks have you ? for sinners also love those that love them. And if you do good to them, who do good to you, what thanks have you ? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks have you ? for sinners also lend to sinners, for to receive as much. But love you your enemies ; do good and lend, hoping for nothing thereby : and your reward shall be great, and you shall be the sons of the highest, for he is kind to the unthankful and to the evil." Luke vi. 32.

"Bless them that persecute you ; bless and curse not . . . render to no man evil for evil . . . if it be possible,

possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written, *Revenge is mine, I will repay, saith the Lord*: but if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good." Rom. xii. 14. 17. 18.

"See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men." 1 Theff. v 15. "Not rendering evil for evil, nor railing for railing; but contrariwise blessing, for unto this you are called, that you may inherit a blessing." 1 Pet. 3. 9.

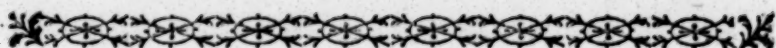
"I therefore, a prisoner in the Lord, beseech you, that you walk worthy of the vocation, in which you are called, with all humility and mildness, with patience, supporting one another in charity." Eph. iv. 1.

"Let all bitterness and anger, with indignation and clamour, be put away from you, with all malice, and be kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ." Eph. iv. 31. "Bear ye one anothers burdens, and so you shall fulfil the law of Christ." Gal. vi. 2.

Q. What further advice have you to give about the use of these sacred scripture testimonies?

A. That in meditating upon them, you must strive to penetrate deeply into the sense of them, and excite a strong faith of the truth they contain, by reflecting that they are the words of the most high God, who is truth itself, and can neither deceive nor be deceived, and that no human prudence nor worldly wisdom can in the faintest degree, weaken them, for that "Heaven and earth shall pass away, but his words shall never pass away;" as Christ himself assures us in his gospel; and that by them we shall be judged at the last day.

CHAP.



C H A P. II.

THE MORNING EXERCISE.

Q. **W**HAT do you mean by the morning exercise?

A. It is the duty of prayer and praise which we owe to Almighty God, and with which we ought always to begin the day, as our first work in the morning.

Q. What does it consist in?

A. In acts of the following virtues. (1.) In rendering to God the homage of worship and adoration, as our first beginning and last end, and acknowledging his supreme dominion over us, and our total dependence on him. (2.) In giving him thanks and praise from a grateful heart, for the numberless benefits and graces we have received from him, and particularly for his merciful preservation of us during the night past, and bringing us again to the beginning of a new day. (3.) In earnestly begging pardon, from a humble and contrite heart, for our numberless past abuses of his benefits and graces, and for our continual ingratitude to so good a God, by the manifold sins we have committed against him, with a firm purpose of amending our lives for the time to come, and of beginning that very day to do so. (4.) In offering up all our thoughts, words and actions, during that day in particular, to his honour and glory, and dedicating ourselves wholly to his love and service. (5.) In humbly and earnestly begging *his grace* to enable us faithfully to serve him; and *his heavenly benediction* on ourselves, and all that belong to us, and upon his whole church, with such particular favours as we know ourselves most to stand

Chap. II. *The Morning Exercise.* 57

stand in need of. (6.) In rendering him the homage of all our powers, by acts of the three divine virtues of faith, hope, and charity; and (7.) concluding the whole by recommending ourselves to the protection and intercession of the blessed Virgin Mary, our angel guardians, and all the saints in heaven.

Q Is this duty of morning prayer enjoined us in the scripture?

A It is; and in the following strong manner. (1) In the old law God strictly commanded sacrifice to be offered up to him every day *morning and evening*, to show our obligation of beginning and ending the day with him; thus, *these are the sacrifices which you shall offer: two lambs of a year old without blemish, for a perpetual holocaust: one you shall offer in the morning, and the other in the evening*; and after other injunctions he adds, *besides the morning holocaust which you shall always offer.* Numb. xxviii. 3. 23. (2.) It was also one of the particular offices of the Levites to perform this duty publicly in the temple. *And the Levites are to stand in the morning, to give thanks and to sing praises to the Lord.* 1 Paral. xxiii. 30. (3.) In the book of wisdom we are assured that the manna, which stood the force of fire, yet melted away at the first rays of the rising sun, on purpose to show us our strict obligation of morning prayer. *For that which could not be destroyed by fire, being warmed with a little sun beam, presently melted away: that it might be known to all, that we must prevent the sun to bless thee, and adore thee at the dawning of the day. For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.* Wisd. xvi. 27. Which last words also show us, that an unthankful heart, that neglects this duty, can never expect the blessing of God upon his affairs. (4.) The scripture also shows us the great advantages which we obtain by the faithful discharge of this duty, as it procures wisdom

58 *The Morning Exercise.* Chap. II.

dom and understanding, counsel and direction from God, and his blessing on all our ways. Thus, "The wise man will give his heart to *resort early to the Lord* that made him, and he will pray in the sight of the most high. He will open his mouth in prayer, and will make supplication for his sins.—For if it shall please the great Lord, he will fill him with the spirit of understanding . . . And he shall direct his counsel and his knowledge." Eccclus. xxxix. 6. Thus also the divine wisdom says, *I love them that love me; and they that in the morning early watch for me, shall find me. With me are riches and glory.* Prov viii. 17. *If thou wilt arise early to God, and wilt beseech the Almighty: if thou shalt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable, in so much that if thy former things were small, thy latter things would be multiplied exceedingly.* Job viii. 5. Hence we find that all the holy servants of God were most assiduous in practising this duty. Thus David says, "To thee will I pray, O Lord, *in the morning* thou shalt hear my voice. *In the morning* will I stand before thee, and will see that thou art not a God that willest iniquity." Ps. v. 4. "O God, my God, to thee do I watch at *break of day*; for thee my soul hath thirsted." Ps. lxii. 1. "But I will sing thy strength; and will extoll thy mercy *in the morning*; for thou art become my support and my refuge, in the day of my trouble." Ps. lviii. 17. "It is good to give praise to the Lord, and to sing to thy name, O most high: to shew forth thy mercy *in the morning.*" Ps. xci. 1. See here how this holy prophet declares his assiduity in this duty, and the benefits he reaped from it. Isaiah also thus describes the practice of the people of God, in the canticle which he puts in their mouth addressed to God. "My soul hath desired thee in the night: yea, and with my spirit within me *in the morning early* I will watch to thee." Is. xxvi. 9. "Of Daniel also we read

Chap. II. *The Morning Exercise.* 59

read, that opening the windows in his upper chamber towards Jerusalem, he knelt down three times a-day, and adored and gave thanks before his God, as he had been accustomed to do before." Dan. vi. 10. Though he knew that his doing so would endanger him to be thrown into a den of lions; so assiduous was he in performing this duty in the morning, at mid-day, and in the evening. And of Jesus Christ himself, the king of saints, who came to give us an example of all virtue, we are informed, that, *rising very early in the morning, going out he went into a desert place, and there he prayed.* Mark i. 35.

Q. What then are we to think of those, who as soon as they get up, run away to their work, without ever bowing their knee to God?

A. They are guilty of a very gross neglect of their duty, for which they must give a strict account; they show that they have little faith, little confidence in God, little dependence on his blessed providence, and therefore they need not be surprised if their affairs do not prosper, if they meet with disasters, if they fall into many snares and temptations of the devil, and live a sinful life, seeing they neglect the most effectual means of being preserved from these evils.

Q. In what manner are we to practise this morning exercise?

A. Immediately on waking, our great care should be to give our first thoughts to God, by reflecting on his divine presence, and adoring him. If we are negligent in this, the devil and our own imagination will fill our minds with idle, vain, and perhaps sinful ideas, which is but a poor disposition in which to begin the day, very dangerous to our souls, and will greatly hinder us from performing our morning exercise with any devotion or recollection. To acquire the habit of giving our first thoughts to God, it will be a great help, if every night before we go to bed, we make an express resolution

60 *The Morning Exercise.* Chap. II.

resolution to give our thoughts to God immediately upon waking, not only in the morning when the hour of rising comes, but also if we should happen to wake at any other time through the night. This resolution, made immediately before we go to bed, serves to keep the mind on the watch, and naturally presents itself to us on our first waking, at whatever time it be, and if we are careful to perform it the moment it occurs to us upon our waking, the giving our first thoughts to God will soon become habitual and easy to us.

We must be exceeding careful to rise immediately, with all alertness, when the hour of rising comes; and by no means to indulge our sloth and sensuality by lying a-bed half sleeping. as it were, and half waking, which would expose us to dangerous temptation, and render the soul quite unfit for prayer.

While putting on our clothes, which ought to be done with all speed and modesty, we must employ our mind in pious ejaculations, offering ourselves up to God, begging of him to clothe our souls with his holy grace and all virtues, or repeating the hymn of the Holy Ghost as below, chap. iv. §. 1. or the hymn of thanksgiving, as in chap. iv. §. 2.

When dressed, we must kneel down and repeat slowly with all attention and devotion our morning prayers, according to what follows, or any other such pious form as is found in our manuals, beginning with the sign of the cross.

Q. Why should we begin with the sign of the cross?

A. To put us in mind that no prayer of ours can be in any degree acceptable to God, but in and through the merits of Jesus Christ, and of his death on the cross; and also that we can expect or receive no grace, favour, or mercy from God. but in and through the same Saviour; and therefore, that our whole confidence, of our prayers being heard, must be placed in him alone, for *there is no other*
name

Chap. II. *The Morning Exercise.* 61

name given to men under heaven, by which they can be saved, but the name of Jesus only. Acts iv. 12.

Morning Prayers.

At waking in the morning, say, O God, my God, to thee do I watch at break of day, for thee my soul hath thirsted. Glory be to thee, my God, for ever and ever. Amen.

At rising up, and while clothing yourself, say to this purpose. In the name of the Father, + and of the Son, and of the Holy Ghost. Amen. I will raise myself up from this bed of sleep, to adore my God, my Saviour!

Hail, great and sovereign Lord of heaven and earth! I believe and confess that thou art here, and with the most profound humiliation of my soul I exalt and adore thee.

Praise, honour and glory be to thee, my God, for thy infinite goodness towards me, in mercifully preserving me this night past, and bringing me safely to the beginning of a new day.

O my God, I offer up my soul and body, my memory, will and understanding, my senses, thoughts, words, and all my actions, with all that I have or am, to thy service and protection this day and for ever.

O holy Trinity, one God, unto thy hands I commit myself and all my concerns, now and at all times: Watch over me, O my God, in mercy, and preserve my soul from sin.

When clothed, kneel down and say, In the name of the Father, + and of the Son and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and for evermore. Amen. Come, Holy Ghost, replenish the heart of thy servant, and kindle in me the fire of thy divine love. Amen.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy
F
gracious

62 *The Morning Exercise.* Chap II.

gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended, through Christ our Lord. *Amen.*

Our Father, &c. Hail Mary, &c, I believe, &c.

O my God, I firmly believe that thou art truly and really here present with me, that thou residest in the very center of my soul as in thy temple, that thy eyes are always open upon me, that thou observeest all my actions, and knowest the most secret thoughts of my heart. In obedience to thy holy will, I present myself before thee, to offer up this morning homage of prayer and praise to thy honour and glory. I confess indeed that I am most unworthy to appear before thee, on account of my manifold sins, by which I have so often offended thy sovereign majesty ; but as thou hast revealed thyself to be a God of infinite goodness, and rich in mercy, who willest not the death of a sinner, but that he should return to thee and live ; I here desire to return to thee, my God, with all the affections of my soul, and dedicate myself wholly to thy holy service for ever. I renounce from the bottom of my heart, all my former evil ways, and I firmly resolve with the help of thy grace never more to offend thee. I throw myself into the arms of thy infinite bounty, and firmly hope that, through the merits of Jesus Christ, my Saviour, thou wilt not refuse to hear the prayers of thy poor servant, but that thou wilt be pleased to pour forth thy holy spirit into my heart, and confirm this good resolution which thou hast inspired me to make, and enable me to perform this morning duty, in the manner most agreeable to thee, and most for the benefit of my poor soul.

Then say, O Almighty and eternal God, who dwellest in the highest heavens, and yet vouchsafest to regard the meanest creature upon earth, I humbly adore thy sacred majesty, and with all the faculties and powers of my soul I exalt and magnify thy holy name, for the numberless blessings

sings thou art continually bestowing upon me; for creating me to thine own image, for redeeming me by thy Son Jesus, and for sanctifying me by thy holy Spirit; for preserving me amidst all the chances and changes of this life, and raising up my thoughts to the hope of a better: and particularly or thy merciful preservation of me this night past, and bringing me safely to the beginning of a new day. Continue thy goodness towards me, O my God, this day and for ever; and as thou hast awakened my body from sleep, so raise, I beseech thee, my soul from sin, that I may walk humbly and soberly as in the day, in all holy obedience before thy face.

Deliver me, O merciful Lord, from the evils of this day, and guide my feet in the paths of peace; strengthen my resolutions to embrace with gladness every opportunity of good, and carefully to avoid all occasions of sin, particularly such as I have found by experience most to endanger my poor soul; and when through frailty I forget thee, do thou, O Lord, in mercy remember me, that, as often as I fall by the evil inclination of my nature, I may always rise again, by the good assistance of thy grace.

Make me diligent, O Lord, in the duties of my state of life, but not too solicitous about the success of my affairs; but in all the chances and changes of this life, may I absolutely submit to thy divine pleasure, and wholly rely on thy merciful providence; Let thy blessing be upon my actions, O my God, and let thy grace direct my intentions, that the principal design of my heart, and the whole course of my life, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul; through Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

Grant, O my Lord Jesus Christ, that I may
F 2 persevere

64 *The Morning Exercise.* Chap II.

persevere in thy holy service and in good works to the end of my days, and that I may this moment perfectly begin, for all that I have hitherto done is nothing !

Here those who have time, and especially upon the Sundays, may say the hymn and prayer of thanksgiving, as below chap. iv §. 2. And all the acts of faith and other virtues, as towards the end of chap. iv. §. 3. Or if they have not time for that, let them say the short acts of faith, hope, charity, and contrition, that follow here.

Act of faith. O great God, I firmly believe all those sacred truths, which thy holy Catholic church believes and teaches ; because thou, who art truth itself, hast revealed them to her. *Amen.*

Act of hope. O Almighty and most merciful God, I put my whole trust in thee, and firmly hope for mercy, grace and salvation from thee, my God, through Jesus Christ my Saviour. *Amen.*

Act of the love of God. O gracious and good God, I love thee above all things, because thou art infinitely good in thyself, and infinitely good to me. I desire to love thee with all my heart, and soul, and mind, and strength, and for love of thee I am willing to part with every thing, rather than by sin to lose thee, my God and my all. *Amen.*

Act of the love of our neighbour. O God of love, because my neighbour is created to thy image, and redeemed by the blood of Jesus, in obedience to thy command, I desire to love every neighbour as myself, whether friends or enemies ; and I earnestly beg that thy grace, and all good, both here and hereafter, may be amply bestowed on me and on all mankind. *Amen.*

Act of contrition. O Sovereign Lord, because I love thee above all things, I am heartily sorry that ever I offended thee ; I hate and detest all my sins, because they are displeasing to thee, my good God, and I firmly purpose and resolve, thro' thy grace, never more to offend thee. *Amen.*

Petition.

Chap. II. *The Morning Exercise.* 65

Petition. O bounteous Lord, accept, I beseech thee, in mercy, of this purpose and resolution which I make, and enable me to perform it in such a manner, as may be for the glory of thy holy name, and the eternal salvation of my poor soul, through Jesus Christ our Lord. *Amen.*

Recommendation to the Blessed Virgin.

O sacred Virgin mother of God, I offer up these prayers to the throne of grace, thro' your hands, in honour of thy immaculate purity, thy profound humility and unbounded charity, and, in union with them, I offer up my heart and eyes and tongue, to your service and protection this *day* and for ever; most earnestly beseeching you, to look upon me as your child, and defend me as your property, and by your powerful intercession with your blessed Son Jesus, obtain for me the grace of his holy Spirit, to keep a guard upon my heart, a watch upon my tongue, and a veil upon my eyes, that I may never wander about upon vanity and folly, nor offend my God, but that he may implant in my soul a perfect purity, a profound humility, and an unbounded charity.

Then say the Hail Mary three times, in honour of her immaculate purity.

Recommendation to our Angel Guardian.

O holy angel, beloved of God, who hast from my birth continually protected, enlightened and governed me, as one committed to thy special care; I reverence thee as my patron, I love thee as my keeper, I submit to thy direction, and wholly deliver myself to be governed by thee. Wherefore I humbly beseech thee, for Christ's sake, not to leave me, though by my ingratitude and disobedience to your holy admonitions, I have rendered myself unworthy of your care; but still vouchsafe graciously to direct me when I err, to instruct me in what I am ignorant of, to lift me up when I fall, to comfort me in my afflictions, and to deliver me when in danger; till at length thou bring-

66 *The Morning Exercise.* Chap. II.

est me to heaven, where with thee I shall enjoy everlasting felicity. *Amen.*

O angel guardian of my soul, to whose holy care I am committed by the supernal piety, illuminate, defend, and protect me this *day* from all sin and danger. *Amen.*

Vouchsafe, I beseech thee, O Lord, for thy name's sake, to render to all my benefactors eternal life. *Amen.*

And may the souls of the faithful departed, through the mercies of God and the merits of Christ, rest in peace. *Amen.*

V. The angel of the Lord declared unto Mary,

A. And she conceived by the Holy Ghost.

Hail Mary, &c.

V. Behold the handmaid of the Lord.

A. Be it done unto me according to thy word,

Hail Mary, &c.

V. And the word was made flesh,

A. And dwelt amongst us.

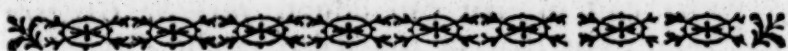
Hail Mary, &c.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known, by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. *Amen.*

May the peace and blessing of the Almighty God, the Father, the Son, and the Holy Ghost, come down upon me and abide with me for ever. *Amen.*

The End of Morning Prayers.



C H A P. III.

Exercise for assisting at Mass.

Q. **W**Hy do you place the exercise for assisting at mass immediately after the morning exercise ?

A. Because all pious christians, who in earnest wish well to their own souls, consider the daily assisting at mass as a part of their morning exercise, and never omit hearing it every day, where they have the opportunity of doing so, and are not lawfully hindered.

Q. Are we obliged to hear mass every day ?

A. No ; The church, by an express command, obliges her children to hear mass only upon the Sundays and holidays ; and to neglect it on these days, without a just necessity, is a very great sin ; but it is her earnest wish and desire, that all, who have the opportunity, should assist at these divine mysteries daily, well knowing the great advantages which they would reap to their souls, and even to their temporal concerns, by so doing ; of all which they deprive themselves, when through coldness, sloth and negligence, they absent themselves from the holy sacrifice.

Q. What are these advantages ?

A. In the first place we must observe, that when we assist at this holy sacrifice, we are employed in the most sacred, the most august, the most sublime action, that can possibly be performed by man upon the face of the earth : we render to the great God, that made us, the most supreme worship, the most divine homage, adoration and thanks-giving, which can possibly be given him by his creatures, and we are associated with the blessed angels, and
with

with Jesus Christ, the king of angels, in doing so. "What faithful man can doubt, says *St. Gregory the Great*, but that at the voice of the Priest, in the time of the sacrifice, the heavens are opened, and the angels are present in this mystery of Jesus Christ; that the most high things are associated to the lowest, earthly things are joined to heavenly, and the invisible and visible things become one." *Dial. B. iv. ch. 54.* S. Chrysostom also declares the same truth, saying, "At the time that the sacrifice is offered, the angels stand by the priest, and the place near the altar is full of these heavenly spirits, clothed in white, and standing with the utmost respect and reverence towards the adorable victim, then lying on the altar." *On the Priesthood, Book vi.* In the like manner St. Augustin declares that "While we are offering up this sacrifice to God, the angels and heavenly powers favour us, and rejoice with us, and assist us in this heavenly employment." *The city of God, Book. x. ch. 19.* How great a happiness must it then be, frequently to associate ourselves with such heavenly company, in rendering to our God, along with them, that divine homage, adoration and thanksgiving which, on so many accounts, we are bound to give him; in anticipating that blessed exercise, which shall be our eternal employment in heaven, and in procuring the friendship and favour of those blessed spirits, who assist us in performing it, and who rejoice in our company on so holy an occasion!

But our blessed Saviour comes upon our altars in these sacred mysteries, not only to receive our homage himself, and to enable us to render to his heavenly Father an homage truly worthy of him; but also to bestow all manner of blessings upon us, both spiritual and temporal, according to our needs, and to apply to our souls all the fruits of his bitter passion and death upon the cross, and of his precious blood, which he there shed for our redemption. Hence the particular advantages we obtain by assisting

fisting at this holy sacrifice are chiefly these following ;

(1.) By offering it up, accompanied with a humble and contrite heart. God is moved to mercy, and in consideration of the death of Jesus, there mystically presented before him, he grants us the grace of a true and sincere repentance, for washing away our sins, and restoring us to his favour.

(2.) As Christ by his sufferings and death, offered a most perfect satisfaction to the divine justice for the sins of the whole world, so when offered up in the holy sacrifice of the mass, by a soul in friendship with God, it is accepted by the divine mercy as a satisfaction, in such proportion as God sees fit, for the debt of temporal punishment, which may be still due by that soul to the divine justice for past sins, the guilt of which has been already forgiven.

(3.) When offered up for the souls in purgatory, it brings relief to them in their afflictions, and by satisfying at least in part for what they still owe to the divine justice, either diminishes their sufferings, or shortens their time in that place of woe.

(4.) When a soul in suffering and distress assists at this holy sacrifice, and, with a penitential spirit, offers up all her afflictions to God along with it ; by so doing, all her sufferings are sanctified, and made most beneficial to her, and she receives strength and grace to bear them with greater patience and resignation, or she is more speedily delivered from them.

(5.) If we labour under the violence of temptations, the force of evil customs, or the tyranny of unruly passions, and are sincerely desirous, and use our endeavours to overcome them ; the frequent assisting at the holy mysteries, and offering them up with a humble confidence in the merits of Jesus Christ, for that end, is a most powerful means to obtain grace and strength from God, to deliver us from these enemies of our soul, and to fortify us
against

against all their assaults, according to that promise of our Saviour, *Come to me all ye that labour and are heavy laden, and I will refresh you.* Matth. xi.

(6.) Even in all our temporal necessities, whatever they are, if we frequently unite them to Jesus Christ in the holy sacrifice of the altar, and offer up these adorable mysteries for relief and comfort under them, we are sure that our good Lord will not fail, according to his repeated promises, to hear our prayers, and either supply our necessities in that degree and manner which he sees most conducive to our salvation, or give us such comfort under them, and such strength to bear them, as will turn them out to be of the greatest advantage to our souls.

In a word, whatever we stand in need of from our good God, whether for soul or body, whether in things spiritual or temporal, whether for ourselves or others; our holy faith assures us, that the most assured means of all others, to obtain from his infinite goodness, either strength to support us in all our difficulties, or comfort under them, or relief from them, is frequently to assist at the holy sacrifice of the altar, and offer it up with the proper dispositions for that purpose. And no wonder; for if prayer be declared to be the most infallible means to obtain all good from God, when it flows from a humble heart, wholly relying on his mercy, and the merits of Christ, and is offered up in his name, and in union with him; where or when can it be so much and so intimately united with him, or so effectually offered up in his name, as when it is joined with the adorable sacrifice of his blessed body and blood, and offered up to God in union with these divine mysteries? And if Jesus Christ, by means of his passion and death, be the only source of all mercy, grace, and salvation to man, in so much that *there is no other name given to men under heaven, by which we can be saved*; when or where can the fruits and effects of his sufferings

Chap. III. *Assisting at Mass.* 71

sufferings be more certainly or more abundantly bestowed upon our souls, than in assisting at the holy sacrifice of his body and blood, where the whole mystery of his passion and death is renewed and commemorated, and which he ordained for this very purpose of bestowing these blessed fruits of his death upon us?

From all which it appears, of how many valuable benefits those deprive themselves, who, having the opportunity, through mere sloth, tepidity, coldness and indevotion, neglect to assist frequently at these holy mysteries. So that to all such may justly be applied, what two great saints, the venerable Bede and S. Bonaventure said to others in similar circumstances, that, "as much as in them lies, they deprive the most blessed Trinity of glory and praise; the angels of joy, and sinners of pardon; the just of help and grace, the souls in purgatory of refreshment, the church of Christ of a great benefit, and their own souls of many advantages, and a powerful remedy against their daily sins and infirmities."

Q. What are the dispositions, with which we ought to assist at mass, in order to reap the above fruits from it?

A. The dispositions for assisting at mass for this purpose, are these following. (1.) A most profound humility, awful dread, and respectful reverence for the great God whom we there adore; founded on the incomprehensible majesty and supreme dominion of God over us and over all creatures; on the infinite sanctity of Jesus Christ, who is present on our altars in these sacred mysteries, as our high priest and victim; on the presence of the holy angels who assist on that sacred occasion; and on our own extreme unworthiness before God, on account of the perversity of our hearts, and our manifold sins. (2.) A deep sense of the numberless blessings, favours, mercies, benefits and graces, which we have been continually receiving from our good God, from the first moment of our existence

existence to the present moment, accompanied with a heart full of gratitude and love for so much goodness so liberally shown to us, who have been so undeserving of it. (3.) A humble and sincere repentance for all the sins of our past life, accompanied with an ardent desire, and firm resolution of never offending our good God for the time to come. (4.) A steady and unshaken confidence in the goodness of God, that, through the merits of his beloved Son, offered up to him in this holy sacrifice, he will pardon our past sins, enable us to persevere in his service for the time to come, bestow upon us every good thing which he knows we stand in need of, and bring us at last to eternal happiness. (5.) A ready submission to his divine will, offering up ourselves, along with Jesus Christ, on our altars to our good God, to be continually employed in doing and suffering according to his pleasure. (6.) An affectionate tenderness, compassion and love towards the sufferings and death of our blessed Redeemer, which we particularly commemorate in these divine mysteries.

Q. How are these holy dispositions to be exercised?

A. This may be done two different ways : (1.) By accompanying the priest, throughout all the parts of the sacrifice, with suitable prayers, according to the four great ends of sacrifice. (2.) By considering the several parts of the sacrifice as corresponding to the different parts of the passion, and exercising the above dispositions with reference to our Saviour's sufferings. As a help to each of these, the following prayers are here proposed.

§. 1. *Prayers at Mass, according to the four great Ends of Sacrifice.*

A Prayer of Humiliation, immediately before Mass begins.

O incomprehensible creator, who am I, that I should here appear before thee, or presume to approach to thy holy altar? I confess to thee, my God, that, of myself, I cannot possibly assist at these divine mysteries, as I ought. I can neither think a good thought, nor speak a good word, nor offer up one prayer which may be acceptable in thy sight, except thy grace direct me, and thy holy Spirit assist me. Wherefore, O my great God, most humbly acknowledging my extreme weakness, and confessing that I can do nothing without thee, and in fear and trembling lest by my indevotion I should offend thee, I humbly implore thy divine assistance at all times and in all my actions, but especially in assisting at these tremendous mysteries. Illuminate my understanding, O my God, with the light of thy grace, that I may penetrate and comprehend the wonderful things thou performest in this adorable sacrifice; inflame my heart with the fire of thy divine love, that I may burn in thy presence with ardent charity; restrain my imagination from all idle distractions, and from all wandering thoughts upon the creatures; fix the whole attention of my soul upon thee alone, my God, and upon thy divine love and holy will, and deliver me from all the snares of the enemy, that through thy gracious assistance, I may assist at these adorable mysteries in such a manner, as to be agreeable and pleasing to thee, my God, which is the principal thing my soul desires in time and in eternity.

G

From

*From the Beginning of Mass to the Elevation.**Adoration.*

And now, O incomprehensible creator, with the most profound humility of my soul, I prostrate myself before thee, and offer up to thee, by the hands of this thy servant, the most adorable sacrifice of the body and blood of Jesus, thereby rendering thee that supreme homage and adoration, which is due to thee from all thy creatures : I offer it up, O my God, in acknowledgement of thy supreme dominion above all things, and of our perpetual and essential dependence upon thee ; thereby confessing thee to be, my first beginning and my last end, my supreme good, my chief felicity, and my perfect happiness : And in union with this most adorable victim, I offer up to thee all the love and affections of my soul, and consecrate and dedicate myself wholly to thy holy service for ever. Accept of me in mercy, O my God, and make me entirely thine, for the sake of the same most adorable victim, thy holy child Jesus.

Thanksgiving.

I offer it also to thee, O my God, in praise and thanksgiving, for all thy glorious works, for thy own divine perfections, for all the sacred mysteries of our redemption, for all thou hast done for thy holy catholic church, and for all thou hast done for thy holy saints and servants. In a particular manner I adore and praise thee in this holy sacrifice, for all the graces and glories bestowed upon the ever blessed Virgin-mother of thy Son Jesus, upon my angel guardian, thy holy servants N. N. and all those blessed Saints, whose memory the church celebrates this day, begging and beseeching thee, thro' the prayers and intercession of these thy holy servants, to pour forth thy grace into my heart, and enable me in all things to seek thee alone, and to
adhere

Chap. III. *Prayers for Mass.*

75

adhere continually to thy adorable will only. I also offer it up, O my God, in thanksgiving and praise to thee for the numberless benefits and favours thou hast been continually bestowing upon me, from the moment I came into the world to this present moment; for creating me to thine own image, for redeeming me by the blood of thy beloved Son Jesus, and for sanctifying me by thy holy Spirit; for preserving me amidst all the chances and changes of this life, and raising up my thoughts to the hopes of a better; but above all, for thine inestimable love in making me and keeping me a member of thy holy catholic church, for vouchsafing so frequently to feed and nourish my soul with the body and blood of thy Son Jesus, and for thy infinite goodness towards me in N. N. (*Here mention such particular mercies as God has shewn to you.*) For these, O Lord, my soul desires to praise thee, and all that is within me to bless and magnify thy holy name; and as the greatest homage I can possibly render unto thee for all these thy unspeakable mercies towards me, I humbly prostrate myself in thy divine presence, and offer up to thee this most adorable sacrifice of the body and blood of thy beloved Son Jesus.

Propitiation.

But now, O mighty God, covered with shame and confusion I appear before thee, loaded with the heavy burthen of my numberless sins, by which I have so often offended thy infinite majesty, and wounded my own soul. Ah, great God, with what confidence shall I dare to appear in thy presence? or how shall I presume to lift up my eyes to thee, loaded, as I am, with so many crimes, and sullied with the stains of so many transgressions? Alas, my good and gracious master, if thou shalt enter into judgment with thy servant, how shall I be able to stand before thee? But thou hast revealed thyself to be a God of pity and compassion, and willing to forgive the sins of those that repent, and with a humble and contrite heart fly to thee for mercy.

Wherefore, O my great God, sensible of my manifold sins, I now return to thee, full of grief and sorrow for having ever offended thee : and because I have nothing of myself capable of appeasing thy fury against me, behold, O Sovereign Lord, I offer up to thee this most adorable sacrifice of thy beloved Son Jesus, as the most ample propitiation for the sins of the whole world, and particularly for all those which I have myself committed against thee. O mighty God, thro' the merits of this holy oblation, and of the bloody sacrifice which Jesus offered upon the cross, I beg, beseech, and implore thee to be appeased with me, thy poor unworthy servant, and with all thy poor people throughout the whole world, and grant us all a perfect contrition and true repentance : Hear, O merciful God, the voice of the blood of Jesus, that cries out to thee not for vengeance, but for pardon and mercy : Give us pardon for what is past, give us grace to amend our lives, and never more to offend thee for the time to come ; give us strength to persevere in thy holy service and in good works, to the end of our days, and we shall for ever sing forth the praises of thy mercy.

Petition.

Finally, O my God, I offer up to thee this most adorable sacrifice, for the necessities of all mankind ; beseeching thee, for the sake of Jesus, to open thy heavenly treasures, and pour forth thy blessings upon them for their help and relief, according to their several wants and necessities ; grant that all may know thee, all may honour and reverence thee, all may love thee and be beloved by thee ; those that err reduce, and bring into the right way ; destroy heresies, convert all to the true faith who as yet do not know thee ; grant us all thy grace, O my God, and conserve us in thy peace ; may thy holy will be done and not ours ; comfort all those that lead their lives in sorrow, misery or temptation, and mercifully relieve their sufferings, whether spiritual or corporal

corporal, enabling them to bear them in such a manner that they may be a means of sanctifying their souls here, and of bringing them to thy eternal glory hereafter. To thee, I also recommend in a special manner, thy holy catholic church, thy servant N. our chief bishop, with all the bishops and pastors of thy church, especially those of this country. To thy infinite mercy I also recommend N. our king and all the royal family, and all our civil magistrates and rulers, with all christian kings, princes and governors throughout the whole world, and all the different orders in thy church, beseeching thee to give to every one the true christian spirit of their calling, that they all may glorify thee in their several stations here, and arrive at thy eternal glory hereafter. To thee I also recommend in a particular manner, thro' the merits of this holy sacrifice, my poor country : Oh ! be pleased, great God, to take away thy anger from us, and blot out all our iniquities ; let the light of thy countenance shine once more upon us, and bring back this poor people to the communion of thy holy church. In a special manner I earnestly recommend to thee, the poor catholics of the land ; grant to our priests the spirit of wisdom, zeal, holiness and purity, and to our people the spirit of humility, docility and obedience ; grant to our prelates and pastors a fervent charity and an enlightened prudence, with a plenteous effusion of all the gifts and graces of the Holy Ghost, grant us all peace and unity among ourselves, and to adorn our lives with solid piety, that our enemies, seeing our good works, may glorify thee our heavenly Father.

To thee also I earnestly recommend thy servants N. N. (*here mention those for whom you desire in a particular manner to pray*) my kinsfolks and benefactors, my friends and acquaintances, my enemies and persecutors, and all that I am bound to pray for, and all who desire my prayers, and all who pray for me, and all whom thou wouldst have me to pray for, and all those for whom I have anywise pro-

mised to pray : look upon us all, I beseech thee, with the eyes of mercy and compassion ; grant us all thy blessing, according to our several necessities, bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter.

Finally, O my God, I earnestly recommend to thy bowels of mercy, thro' the merits of this holy sacrifice, the souls of all the faithful departed in thy peace, and particularly the souls of thy servants N, N. (*here mention those souls departed for whom in particular you desire to pray*) for whom I am in duty bound to pray : look upon them, I beseech thee, with the eyes of mercy and compassion, thro' the blood of Jesus relieve them from their sufferings, and grant them rest and a place of respite, and a speedy admission to thy eternal glory.

And now, O mighty God, in a more especial manner, I offer up to thee thy beloved Son Jesus for the sanctification of my own poor soul : O my God, in the distribution of thy heavenly graces, be pleased to remember me in mercy ; leave me not to myself, whose only hope and confidence is in thee, but do with me according to thy good pleasure both as to soul and body, as thou seeest and knowest to be most for thy glory and my own eternal salvation. In a particular manner I earnestly beseech thee to grant me N. N. (*here mention those particular needs which you want from God*)

At the Consecration and Elevation.

Silence now, O my soul ! be shut to all creatures ! call all your faculties and powers together, to adore your blessed Saviour ! behold ! the Lamb of God, the holy one of Israel descends upon the altar !

All hail ! Most blessed Jesus ! Son of the most high God, I adore thee ! Thou art Christ, the Son of the living God ! Thou art the lamb of God that died upon the cross to save us ! Thou hast the words of eternal life, to whom shall we go but to thee our God, our Saviour ! Hail precious body of the
the

the Son of God, that was nailed to the cross for our sins ! Hail sacred blood that flowed from the wounds of Jesus, to cleanse us from all our iniquities ! Eternal Father, look upon the face of thy Christ, here present upon the altar, and through the merits of this adorable victim, look down upon us in mercy ! Great God ! In union with this most holy sacrifice, I offer up my soul and body and all that I have or am, to thy service for ever ; accept of me in mercy thro' the merits of Jesus, and grant I may never more be separated from thee !

After the Elevation to the Pater Noster.

Oblation and Commemoration of the Passion.

O great God ! I am covered with shame and confusion, and filled with fear and trembling in thy presence ! For who am I, to appear before thee, or assist at thy holy altar ? Sensible, O my God, of my great unworthiness, I prostrate myself before thy divine majesty, to cry for mercy through the blood of Jesus, here mystically shed before thee ; and with all the affection of my soul, I offer up to thee this most adorable sacrifice, in union with that divine intention, with which my blessed Saviour offered it up to thee, when he instituted it at the last supper, and consummated it upon the cross. What he then did, O God, is here done ; and for the self same ends for which he did it, I offer up this holy oblation by the hands of thy priest, to thy divine majesty, purely intending thy honour and glory. I offer it up also, O my God, in union with that sacred intention, with which thy beloved Son Jesus offers himself to thee this day upon our altar ; sincerely joining my soul with the soul of Jesus, my body with the body of Jesus, my blood with the blood of Jesus, my memory, will and understanding, with the memory, will and understanding of Jesus, my senses, thoughts, words, and all my actions,
with

with the senses, thoughts, words and actions of Jesus, and all that I have or am with all that Jesus has or is ; I dedicate myself entirely to thee along with Jesus, I give up myself wholly to thee in union with Jesus, I beseech thee, by thy adorable self, to accept of me in mercy for the sake of Jesus, and give me grace to be continually employed in doing thy blessed will and propagating thy glory. Finally, I offer up to thee this most holy sacrifice in commemoration of all the sufferings of Jesus : Behold him, O my God, in the garden of Gethsemini in his agony and bloody sweat ; see him in the courts of Annas and Caiphas, buffeted, blindfolded, spit upon, struck with the hands impiously, and all manner of indignities offered to his sacred person ; see him bound to the pillar, and scourged in the most cruel and ignominious manner ; crowned with a crown of thorns, and insulted as a mock king, and loaded with his heavy cross, and nailed thereto, raised up between the heaven and the earth, and hanging in the extremity of pain upon the cross for the space of three long hours, till at last, in an agony of prayer, he bows down his sacred head, and giveth up the Ghost ! Ah, great God, I offer up to thee this most holy victim lying upon our altar, in commemoration of all these dreadful sufferings and afflictions of Jesus, of his passion, agony and death, and of his glorious resurrection and ascension ; and in union with all, I offer up to thee my body and soul, and dedicate myself and all that I have or am to thy service, to be continually employed therein, to do, suffer, and undergo whatever thou pleasest.

After the Pater Noster.

A spiritual Communion.

And now, O Jesus, Lamb of God, redeemer of my soul, whom I desire to receive this morning, tho' most unworthy of so inestimable a blessing, vouch,

vouchsafe to look upon me with the eyes of mercy and compassion, for without thee, O Jesus, I can do nothing : Receive me, O my Redeemer, into the arms of thy mercy, who, with all the affection of my soul, do consecrate myself wholly unto thee. Oh my God, the most ardent desire of my heart is to be totally united with thee, and continually employed in doing thy sacred will, and propagating thy glory : O let therefore the time past of my life suffice for me to have acted according to my own ways, and grant me grace to spend the residue of my days entirely in thy service ; pardon, purify and discharge me from the guilt of all my sins, and implant in my soul, a perfect purity, a profound humility, a lively faith, a firm and constant hope, and a perfect and unbounded charity. For this purpose, O my Jesus, be pleased to visit my poor soul this day in mercy, and take full possession of my heart, which I offer up to thee without reserve, and tho' my great unworthiness hinders me from receiving thee sacramentally, yet do thou be pleased to communicate thyself to me spiritually, and make me partaker of the fruits of these divine mysteries. O my Jesus, I firmly believe, that thou art truly and really present in this most venerable sacrament. I believe that it contains thy body and blood, accompanied with thy soul and divinity, because thou thyself hast revealed it, and I am ready to shed the last drop of my blood in testimony of this divine truth. I confess indeed that I am most unworthy to approach to thee, being a poor miserable sinner, but thou art the light of my countenance and my God ! Oh my Jesus ! My hope and confidence is fixed in thee, because thou art my God, and tho' I be most unworthy of myself, yet I firmly trust in thy goodness, that thou wilt never forsake me, who thus entirely depends upon thee, and for whom thou hast done such wonders as thou hast done for my poor soul : For these, my God, I desire to love thee, for these I desire to bleis thee,

for

for these I offer up myself wholly to thy holy service for ever: I love thee, O my God, with all my heart, and soul, and mind, and strength; I love thee above all things, I desire to love thee only, because thou only art worthy of all my love: Thou art my supreme good, my chief felicity, my perfect happiness! Oh come to my heart, my God, and take possession of my soul, for without thee I cannot live! In thee is life, in thee is all good, in thee is joy for evermore! As the heart pants after the water brooks, so pants my longing soul for thee, my God! the living and true God! Oh when shall I come to appear before thee, to see thee as thou art, and enjoy thy blessed company for ever? Till then, my God, be pleased frequently to refresh my poor soul with thy divine presence in these adorable mysteries, for thou art the true food and nourishment of my soul. O give me grace at present to receive thee at least spiritually, and to partake of thy heavenly benediction. Come then, my God, Oh come quickly, my Jesus, infuse thyself wholly into my soul, which longs to receive thee; send me not away empty, whose whole dependence is upon thee, but pour forth into my heart such a plentiful effusion of thy heavenly graces, that I may be perfectly united with thee, and never, never more be separated from thee, who, with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

A Prayer after the Communion.

I return thee now most hearty thanks, O my God, through *Jesus Christ* thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy sight; and let me not depart without thy

Chap. III. *Prayers for Mass.* 83

thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands : and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward be levelled at thy glory, through the same *Jesus Christ* our Lord. *Amen.*

At the Blessing.

May the blessing of the Almighty God, Father, Son and Holy Ghost, descend upon us and dwell in our hearts for ever. *Amen.*

§. 2. *Prayers at Mass, as corresponding to the different Parts of the Passion, and to the Death, Resurrection and Ascension of our Saviour.*

Instructions.

The holy sacrifice of the mass is not a simple figure or remembrance of the passion and death of our Saviour, but it is a mystical representation, an actual commemoration, a shewing forth of the same, according to that of St. Paul, *as often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come.* 1 Cor. xi. 26. Hence all the different parts and ceremonies of the mass are fitly considered as representing, and corresponding to, the several parts of the passion, and of all that happened from our Saviour's entering into the garden till his being seated at the right hand of his Father in heaven : And it is a most profitable exercise, during the time of mass, to accompany our blessed Saviour thro' all the stations of his passion, and adapt our prayers and devotions to what was then done. It would run out to too great a length to insist upon every minute circumstance ; the following particulars seem sufficient for showing this connection.

The Parts of Mass.

The priest retires from the altar, and repeats the psalm *Judica me Deus.*

The priest and people at the confiteor bow themselves down, humbly confessing their sins before God and his heavenly court.

The priest goes up to the altar, and kisses it.

The priest goes to the epistle side of the altar, and reads the introit.

The priest repeats the Kyrie Eleeson, or *Lord have mercy on us*, three times, in honour of each of the three divine persons, and after the *gloria in excelsis* turns about to the people, saying, *Dominus vobiscum*, or, *our Lord be with you.*

The priest, returning to the epistle side, says the prayer for the day, and reads the lesson.

The corresponding Parts of the Passion, &c.

Jesus Christ retires from his disciples in the garden, and prays to his heavenly Father.

Jesus Christ falls prostrate upon the ground, and in his agony sweats blood, loaded with the sins of the whole world, and is exceedingly humbled under that heavy burden.

Jesus Christ having by prayer got the better of all his fears, chearfully goes to meet his enemies, and receives the treacherous kiss from Judas.

Jesus Christ is seized and bound, and dragged to the Court of Annas.

Jesus Christ is three times denied by St Peter, but, full of mercy and compassion for his fallen apostle, he graciously looks upon him, and touches his heart with repentance.

Jesus Christ is sent to Caiphas the high priest, before whom he is falsely accused, and by him unjustly condemned as a blasphemer.

The

The Parts of the Mass. The corresponding Parts of the Passion, &c.

The priest humbly bows himself down at the middle of the altar, saying in silence the *munda cor meum*.

The priest goes to the gospel side of the altar and reads the gospel.

The priest returns to the middle of the altar, and makes a profession of his faith by repeating the creed.

The priest uncovers the chalice for the offertory.

The priest offers up the paten with the bread.

The priest offers the chalice with the wine.

The priest washes the tips of his fingers at the side of the altar.

Jesus Christ is carried before Pilate, and is exceedingly humbled by the false accusations alledged against him, all which he bears in silence.

Jesus Christ is sent to Herod, and there practises the great lessons of the gospel, meekness, humility, and patience, under the most injurious treatment.

Jesus Christ is sent back to Pilate, before whom he professes himself to be a king, and that he came to bear witness to the truth.

Jesus Christ is stripped naked of his clothes, and tied to the pillar to be scourged.

Jesus offers himself up with readiness, to suffer that cruel scourging, for love of us, in the words of the psalmist, *ego in flagella paratus sum*, I am ready for the scourges.

Jesus is scourged, and the precious streams of his blood flow down upon the ground.

Pilate washes his hands before the multitude, and declares our Saviour innocent and a just man.

The Parts of Mass.

The priest retires from the altar, and repeats the psalm *Judica me Deus.*

The priest and people at the confiteor bow themselves down, humbly confessing their sins before God and his heavenly court.

The priest goes up to the altar, and kisses it.

The priest goes to the epistle side of the altar, and reads the introit.

The priest repeats the Kyrie Elecison, or *Lord have mercy on us*, three times, in honour of each of the three divine persons, and after the *gloria in excelsis* turns about to the people, saying, *Dominus vobiscum*, or, *our Lord be with you.*

The priest, returning to the epistle side, says the prayer for the day, and reads the lesson.

The corresponding Parts of the Passion, &c.

Jesus Christ retires from his disciples in the garden, and prays to his heavenly Father.

Jesus Christ falls prostrate upon the ground, and in his agony sweats blood, loaded with the sins of the whole world, and is exceedingly humbled under that heavy burden.

Jesus Christ having by prayer got the better of all his fears, chearfully goes to meet his enemies, and receives the treacherous kiss from Judas.

Jesus Christ is seized and bound, and dragged to the Court of Annas.

Jesus Christ is three times denied by St Peter, but, full of mercy and compassion for his fallen apostle, he graciously looks upon him, and touches his heart with repentance.

Jesus Christ is sent to Caiphas the high priest, before whom he is falsely accused, and by him unjustly condemned as a blasphemer.

The

The Parts of the Mass. The corresponding Parts of the Passion, &c.

The priest humbly bows himself down at the middle of the altar, saying in silence the *munda cor meum*.

The priest goes to the gospel side of the altar and reads the gospel.

The priest returns to the middle of the altar, and makes a profession of his faith by repeating the creed.

The priest uncovers the chalice for the offertory.

The priest offers up the paten with the bread.

The priest offers the chalice with the wine.

The priest washes the tips of his fingers at the side of the altar.

Jesus Christ is carried before Pilate, and is exceedingly humbled by the false accusations alledged against him, all which he bears in silence.

Jesus Christ is sent to Herod, and there practises the great lessons of the gospel, meekness, humility, and patience, under the most injurious treatment.

Jesus Christ is sent back to Pilate, before whom he professes himself to be a king, and that he came to bear witness to the truth.

Jesus Christ is stripped naked of his clothes, and tied to the pillar to be scourged.

Jesus offers himself up with readiness, to suffer that cruel scourging, for love of us, in the words of the psalmist, *ego in flagella paratus sum*, I am ready for the scourges.

Jesus is scourged, and the precious streams of his blood flow down upon the ground.

Pilate washes his hands before the multitude, and declares our Saviour innocent and a just man.

*The Parts of the Mass. The corresponding Parts
of the Passion, &c.*

The priest humbly bows himself down, and prays at the middle of the altar.

Jesus is exceedingly humbled, when crowned with thorns, and mocked as a mock-king.

The priest turns about to the people at the *orate fratres*.

Jesus Christ is shewn to the people by Pilate, saying, *Behold the man*.

The priest says the secret prayers in silence.

Jesus is condemned to be crucified, and receives the unjust sentence without reply.

The priest says aloud the preface and the *sanc-tus*.

Jesus is loaded with his cross, which fills the angels of heaven with amazement, and they break forth into *allelujahs* and *holies* in his praises.

The priest begins the canon, praying in secret for all the necessities of the church.

Jesus is led away to be crucified, and in silence offers up all his sufferings for our salvation.

The priest, at the memento for the living, prays for himself and all his particular connections.

Jesus on his journey, turning about to the holy women, desires them to weep for themselves and for their children

The priest spreads his hands over the bread and wine.

Jesus is laid naked up on the cross, and stretches out his hands and feet to be nailed to it.

The priest consecrates the bread, and raises up the sacred host at the elevation to be adored by all present.

Jesus is raised up up on the cross in sight of the whole multitude, a bleeding victim for our sins

The priest consecrates the wine, and raises up the

The streams of blood flow from the wounds of chalice

The Parts of the Mass. The corresponding Parts of the Passion, &c.

chalice with the blood of Jesus, while he is hanging upon the cross for our sins.

The Time from the Elevation to the Communion corresponds to the three Hours our Saviour remained alive upon the Cross, and the several Times the Priest speaks aloud, during that Time, correspond to the last Words of Jesus upon the Cross.

The priest receives the holy communion of the body and blood of Christ. Jesus bows down his sacred head and dies for our salvation; according to that, *as often as you eat this bread and drink this cup, ye do shew our Lord's death till he comes.* 1 Cor. xi.

After the communion, the priest purifies the chalice and covers it. Jesus when dead, is taken down from the cross, wrapped in clean linen, and laid in the grave.

The priest turns about to the people once and again, and prays that the Lord may be with them. Jesus rises from the dead, appears again and again to his disciples, and gives them his peace.

The priest, making the sign of the cross on the people, gives them his benediction. Jesus lifts up both his hands, and blesses his apostles and other disciples before he leaves them, and goes up to heaven.

The priest turns about to the gospel side of the altar, and there reads the first chapter of St. John, where the divinity and majesty of Jesus Christ is particularly recorded. Jesus Christ, after blessing his disciples, ascends up in their sight to heaven, and sits at the right hand of his Father in glory.

Prayers for Mass with Relation to the Passion and Death of our Saviour; which may also be used by the absent, taking in the short Sentences inclosed in the Sign () which must be omitted by those who are present.

When the Priest retires from the Altar, till the Gloria in Excelsis.

O most mighty God! I humbly prostrate myself in spirit before thee, and confess my extreme unworthiness of approaching to thy holy altar, on account of the numberless and most grievous sins, by which I have offended thy divine majesty. O enter not into judgment with thy servant, great God, for in thy sight shall no man living be justified; but look upon the face of thy Son Jesus, who, in the garden of Gethsemani, was pleased to take upon him all my sins, and to suffer a most dreadful sorrow, a bitter agony and bloody sweat, in order to cleanse my soul from all its pollutions, and to blot out the hand writing that stood against me. I desire, my God, to join the most humble contrition of my soul this day, with the agony of Jesus in the garden, and in union with all he there endured, and with this most holy sacrifice of his body and blood which we daily offer upon thy altar, (*wherever it is at present, offering up to thee throughout the whole church.*) I offer up myself a holocaust to thee, and dedicate myself wholly to thy holy service for ever. Accept of me in mercy, O my God, and cleanse me from all my iniquities, that, with a pure and clean heart, I may assist (*in spirit and affection*) at these divine mysteries. Strengthen, O Jesus, this my earnest desire to please thee, and leave me not

to

to myself, lest, like the unhappy Judas, I join with thy enemies, my wicked passions, and treacherously betray thee into their hands ! Jesus preserve me from so great a misery ! and let me rather die ten thousand deaths, than ever again offend thee ! Sensible, O my God, of my own weakness, I throw myself into the arms of thy infinite mercy, and as thou wast pleased, for my sake, to deliver thyself up to the hands of thy enemies, and to be bound by them as a malefactor, and led to the courts of thy unjust judges, so I beseech thee, by all thou then enduredst, and thro' the merits of this adorable sacrifice, which is at present offering up to thee, in memory of these afflicting mysteries, to strengthen me in thy service, and confirm me in thy holy love ; that, from this moment forward, neither life, nor death, nor any creature, may ever be able to separate my heart from thee. Look upon me, O my God, with the same all powerful eye of mercy, with which thou wast pleased to pierce the heart of Peter after his unhappy fall ; and as I have but too, too often imitated his fall, by my repeated infidelities to thee, so grant that I may now rise after his example by a perfect conversion, and like him persevere to the end, in serving thee and promoting thy glory.

At the Gloria in Excelsis.

Wherefore, O my God, wholly confiding in thy divine protection, and casting all my care on thee, I presume to join my unworthy voice with all thy holy saints and angels in heaven, to praise and glorify thy holy name ; and with this view, I join, with all my heart and soul, in offering up to thee this holy sacrifice by the hands of thy priest, in union with the agony and bloody sweat of Jesus, with his cheerfully going to meet his enemies, and delivering himself up to their hands for my sake, with his incomparable mildness towards the traitor Judas, and with his amiable goodness towards Peter : In these most holy mysteries, O great God, I de-

fire, with all my faculties and powers, to thank and praise thee, because thou art my God and my all ! Praise be to thee, O God the Father ! Glory be to thee, O God the eternal Son ! Honour and adoration be to thee, O God the Holy Ghost ! by all thy creatures for ever and ever. *Amen.*

While the Priest at the Epistle Side reads the Prayers, Lesson, and Gradual.

O Jesus Christ, redeemer of my soul, who didst permit thy enemies to drag thee about from one tribunal to another, for thy greater humiliation and confusion ; and who, at the courts of Annas and Caiphas, didst give testimony to the truth, and acknowledge thyself to be the Son of God, though thou knewest the handle thy enemies would make of that testimony, to condemn thee to the death of the cross ; grant that I may faithfully follow thee, my leader, in the practice of meekness and humility of heart, and in the paths of self-denial, and mortification, and of all christian virtues ; grant that I may, on all occasions, shew myself to be thy true disciple, by taking up my cross daily and following thee ; in a particular manner also, I beseech thee, O my God, to fortify my soul with thy holy grace, that I may never betray thy sacred truths, but openly profess them, tho' in the midst of tyrants and persecutors, and be ever ready to lay down my life itself, in their defence ; grant I may never be ashamed of thee nor of thy words, that so thou mayest acknowledge me as one of thine, when thou comest at the last day in the glory of thy Father.

When the Priest bows down at the middle of the altar, and then goes to the gospel side, and reads the gospel.

O Almighty Father, behold thy holy Son Jesus, dragged thro' the streets of Jerusalem to the tribunals of Pilate and Herod, and exceedingly humbled in their presence by the grievous accusations which were falsely urged against him ! See
how

how thy eternal Wisdom is treated as a fool, and cloathed with a fool's garment, and in that humiliating plight sent back to Pilate, amidst the scorn and contempt of the whole people ! See with what amazing meekness he bears in silence all these humiliations, and practises, in the most perfect manner, those his darling virtues which he so earnestly recommends to his followers in the gospel ! O my God, thro' the merits of this most adorable sacrifice, which we offer up to thee in honour of these great humiliations of Jesus, and of all he did and said and suffered on this occasion, I earnestly beseech thee to look upon me, and upon all thy people, with the eyes of mercy and compassion, and implant in our souls all good, that we may faithfully follow the example given us by Jesus, and that being guided by his spirit, and cloathed with his virtues, we may always be acceptable in thy sight, till we come at last to possess thee for ever in the clear vision of thy glory.

At the Credo, when it is said, join with the Priest in repeating the Creed.

At the Offertory and Washing of the Fingers.

Look down again, we beseech thee, O great God, upon thy holy child Jesus, and call to mind all that he did and suffered at the pillar for our salvation. Behold the readiness with which he offers up his sacred body, to be scourged for our sins ! See him stripped of his cloaths, and exposed naked to the laughter of his enemies ! See his blessed hands bound hard with ropes to the pillar, and his sacred flesh torn and wounded with the scourges he receives, whilst his precious blood runs down in streams upon the ground ! Be astonished, Oh ye heavens ! and be confounded, all ye heavenly powers, to see the Lord of glory so cruelly used for sinful man !

man ! but we, O my soul, for whom he suffers all this, what return of gratitude and love shall we make to him, for so great goodness ! Oh my dearest Lord, I thank and praise and bless thy holy name, for all thou hast done for my poor soul, and especially for all thou sufferedst at the pillar for my salvation, and in union with thy wounded body and with the precious streams of blood which flowed from it at thy scourging, I (*join with all thy holy servants who are at present celebrating the divine mysteries, and*) offer up to thy eternal Father with all the affection of my soul, this most holy sacrifice of thy body and blood, in adoration, praise, and thanksgiving for the numberless mercies he has, through these thy sufferings at the pillar, bestowed upon me, and upon all thy people. Accept, O mighty God, of this our humble thanks, sanctified by the blood of Jesus, and grant that as the bread and wine, which is dedicated to thy service in these holy mysteries, is, by thy Almighty power, converted into the very body and blood of thy blessed Son ; so we and all thy people may, thro' the merits of all he suffered at the pillar, be thoroughly converted from all our evil ways, and united to thee by a love that shall never end. And thou, O Jesus, Saviour of mankind, whose spotless innocence was publickly attested even by thy unjust judge himself, wash my soul, I beseech thee, in thy sacred blood, and cleanse me from all the stains of sin, and adorn me with all thy heavenly graces, that I may always be agreeable in thy eyes, and serve thee with a pure and grateful heart for ever.

From the Washing of the Hands to the Preface.

And now, O great and mighty God, *behold the man !* Behold thy beloved Son Jesus, crowned with a crown of thorns, and insulted as a mock-king ! Behold this man of sorrows covered with confusion, and now indeed become the outcast of the people, and the reproach of men ! Oh dreadful majesty of heaven ! I offer up to thee this man of sorrows

in

Chap III. *Prayers at Mass.* 93

in this his extreme humiliation ; and in memory of all he did and said and thought and suffered on this most doleful occasion of his being crowned with a crown of thorns, and mocked as a mock king ; I offer up to thee, with all the affection of my heart, this most holy sacrifice by the hand of thy priests ; (*wherever it is offering at this time throughout the whole world.*) thereby rendering thee, in union with Jesus, that most supreme homage and adoration which is due to thee from all thy creatures ; I exalt thee, O great God, above all things ; thou art the king of kings, and the Lord of Lords ! I acknowledge thy supreme dominion over me and over all creatures, and I humbly confess our total dependence on thee ; I desire to annihilate myself in spirit before thee for thy honour, and to be continually employed in doing thy sacred will and promoting thy glory. Accept, O God, of this oblation which I make thee, and let not my great unworthiness put a stop to thy infinite mercy towards me ; for it is not in myself, great God, that I put my trust ; I confess that of myself I deserve nothing but stripes and confusion, but I put my whole confidence in thy goodness, through the merits of Jesus, and firmly hope, for his sake, to find acceptance and mercy from thee, my king and my God !

At the Preface.

In this confidence, O my Jesus, I now desire to praise thee with all my heart, and soul, and mind, and strength, and to make up, as far as in me lies, for the prodigious humiliation thou didst endure for my sake, when the unjust sentence of death was pronounced against thee, and thy sacred person was delivered up to the will of thy enemies ; Oh what an amazing scene must it have been to all the host of heaven, to see the Lord of glory condemned to the death of the cross, like the worst of malefactors ! O my lovely Jesus ! how is my heart pierced with grief, to think how thy enemies
exulted

exulted on this occasion, and loaded thee, my amiable Master, with the most insulting and opprobrious usage ! Whilst thou, my God, in humility and meekness, didst receive the unjust sentence, as from the hands of thy Father, with the most perfect submission to his blessed will, and with the most ardent desire of accomplishing thy sacrifice for my salvation ! Praise be to thee, O my God ; glory, honour and praise be to thee, my Jesus, for all that passed in thy loving heart on this occasion ; O may all thy saints and angels adore thee for so much goodness ! with all the blessed host of heaven I desire to join my unworthy voice, and cry out to thy eternal praise, Holy, holy, holy Lord God of Sabbaoth ! heaven and earth are full of thy glory ; hofannah in the highest ; blessed is he that comes in the name of the Lord ; hofannah in the highest !

*From the Beginning of the Canon to the
first Memento.*

And now, O Jesus, I desire to accompany thee in spirit, in this thy last and most painful journey, when, after the sentence of death was passed upon thee, and the heavy cross presented to thee, tho' weak and faint for want of rest and loss of blood, yet didst thou summon up all thy little strength that remained, and receiving the heavy load upon thy wounded shoulders, didst carry it thro' the streets of Jerusalem to mount Calvary. Oh how did thy cruel enemies exult on this occasion ! How did thy faithful friends lament and weep, to see their beloved Master in such distress ! whilst thou thyself, O lovely Jesus, creeping on in silence, didst offer up all thy pains and sufferings, both for friends and enemies, and especially for thy holy church, which thou wast about to establish thro' thy blood. O my God, in union with all that passed in thy blessed
soul

Chap. III. *Prayers at Mass.* 95

soul on this occasion, I offer up to thee the adorable sacrifice of the altar, for thy holy catholic church throughout the whole world ; bless and sanctify her, I beseech thee ; reform all abuses, and take away all scandals from among her children ; enlarge her bounds to the very ends of the earth, and bring all mankind to her communion, and to the perfect practice of thy holy law : Bless and sanctify N. our chief bishop, and all the bishops and pastors of thy church, particularly in this country ; have mercy on all the different orders, states, and degrees in thy church, and give to every one the true christian spirit of their calling : Bless and preserve our sovereign the king, and all the royal family, and all christian rulers and magistrates throughout the whole world especially those under whom we live, and enable them all to execute their weighty duties, so as to please thee, and sanctify their own souls.

At the first Memento.

But, O my Redeemer, who, even in the midst of all thy sufferings, during this painful journey, didst shew thy tender concern for us, by commanding us, in the persons of the holy women, to weep for ourselves and for our children ; in obedience to this command, I humbly offer up this holy sacrifice and all thou enduredst on this occasion, for my poor soul and for all my concerns. Oh give me grace, that I may chearfully bear my cross along with thee, and be perfectly resigned to the orders of thy divine providence ; and grant, that in all the trials and afflictions of this life, I may bear them, after thy example, in silence and patience, and commit my cause entirely to thy fatherly protection. To thee I also recommend N. N. And finally I offer up this holy sacrifice in honour of all thy holy saints and angels in heaven, most earnestly desiring to be penetrated, in thy presence, with the same profound humility, reverence, and awe, with which these blessed spirits assist before the throne of thy tremendous majesty.

From

When the Priest stretches out his hands over the Bread and Wine.

Silence now, my soul ! collect all your powers and faculties together, and contemplate in spirit the Lamb of God, stripped of his cloaths, stretched out naked upon the cross, and nailed to it for our salvation ! See how his enemies drive in the nails thro' his hands and his feet by repeated strokes, whilst he, though in exquisite pain, fixes his lovely eyes in heaven, and forgetful of himself, offers up all his torments for our salvation ! Oh infinite love ! O amazing goodness ! that thou, my God, should suffer so dreadful torments for such an ungrateful wretch as me ! O my poor heart, why dost thou not burst asunder with sorrow to see the Son of God in such affliction, and consider thy grievous sins, the cause of all his sufferings ? Great God ! I am confounded and amazed ! I know not where to look, nor what to think ! the torments of Jesus pierce my heart with grief ! thy infinite love to man overwhelms me with amazement ! and the sight of my own sins confounds me ! Oh what shall I do, my God, in such a situation, but prostrate myself in spirit before thee, and offer up to thee this thy beloved Jesus, who now descends upon our altar, as the most supreme adoration, the most acceptable thanksgiving, and the most powerful propitiation, I can possibly render thee for all I owe thee ?

At the Elevation.

Behold then, O eternal Father, behold thy holy Jesus, and look upon the face of thy Christ in whom thou art well pleased ! we offer him up to thee, by the hands of thy priest, in union with his being raised up upon the cross for our salvation ! Accept, O God, of this divine oblation we make thee, and thro' the infinite merits of all that Jesus then endured, be pleased to look upon us and upon all thy people in mercy ; See the precious streams of blood that flowed from his wounded
body

Chap. III. *Prayers at Mass.* 97

body, and wash our souls in that heavenly bath from all the stains of sin. O Jesus, my God, I adore thee ! O Redeemer of my soul, I desire to praise and bless thee for ever !

After the Elevation till the Pater.

And now, O Jesus, thou eternal truth, I firmly believe that thou thyself, true God and true man, art truly and really present in these adorable mysteries, because thou thyself hast declared it ; and I most ardently wish that I could assist this day in thy divine presence, with the same holy affections with which thy blessed virgin mother attended at the foot of the cross, when she beheld thee expire in torments ! I desire to adore thee with all the powers and faculties of my soul ; I praise thee, O my God, and extol thee for ever ! I despise myself wholly, and subject myself to thee, and I cast myself down in thy presence to the depth of my own unworthiness ! Behold thou art the holy of holies, and I the scum of sinners ! Behold thou bowest thyself down to me, who am not worthy to look up to thee ! Behold thou openest thy arms upon the cross to receive me into thy chaste embraces, who am unworthy to lift up my eyes to heaven by reason of my sins ! What shall I render to thee for so much goodness ? What return shall I make thee for such amazing condescension ? Behold all things are thine that are in heaven and earth, and there is nothing in me worthy thy acceptance. But, O my God, such as I am, I offer up myself to thee as a voluntary oblation, and desire to remain thine for ever, to love thee and serve thee with my whole heart, and to become a sacrifice of perpetual praise to thee. Receive me, in union with this sacred oblation of thy body and blood, which is offered to thee this day, throughout thy whole church, in presence of thy holy angels invisibly standing by, that it may be for mine and for all thy people's salvation. I offer up also to thee all my sins and offences which

I have ever committed in thy sight, upon this thy propitiatory altar, that thou mayest burn and consume them all with the fire of thy holy love, cleanse my poor soul from all their stains, and mercifully receive me to the kiss of peace. I also offer up to thee all the good I have done, tho' very little, and full of imperfections; that thro' thy precious blood thou mayest make it better and sanctify it, that thou mayest be pleased with it, and make it acceptable in thy sight, and bring me at last to a good and happy end. I offer up also to thee, in union with these divine mysteries, all the godly desires of thy devout servants, all the necessities of my parents, friends, relations, and acquaintance, and of all those who have desired my prayers, who pray for me, or for whom I have ever promised, or am any-how bound to pray: O may all be sensible of the assistance of thy grace, and of thy fatherly protection, that being delivered from all evils, they may praise thee for ever. To thee I also offer up all those who have ever injured or displeased me in thought, word or deed, and all those likewise whom I have at any time grieved, troubled, injured, or scandalized; be pleased to forgive us all our sins and offences against one another, and grant that henceforth we may ever live in the union of charity and brotherly love. To thee I also offer up all in distress, whether of mind or body; be pleased to sanctify their sufferings, and relieve them from them, as thou seeest most for thy glory and their salvation. Finally, I offer up to thee the souls of all the faithful departed in thy peace, particularly N. N. Have mercy upon these and upon all others in a state of trial in the next life, and thro' the merits of thy precious blood, mystically shed upon thy altar, grant them rest, O Jesus, and a place of respite, and a speedy admittance to thy blessed presence.

From the Pater till the Communion.

But, O my Jesus, as thou hast instituted this holy sacrifice, not only to renew and commemorate the dreadful mysteries of thy passion ; but also to feed and nourish our souls with thy sacred flesh, I now most earnestly desire to receive thee unto my soul, that I may be united with thee for ever ; O who will give me to find thee alone, that I may open my whole heart to thee, and enjoy thee as my soul desireth ? with the greatest devotion and burning love, with all the affection and fervor of my heart, I desire to receive thee, O my Lord ; as many saints and devout persons, who were most pleasing to thee in holiness of life and most fervent devotion, have desired thee when they have communicated. O my God, my eternal love, my whole good, and never-ending happiness, I would gladly receive thee this day, with the most vehement desire, and most worthy reverence that any of the saints ever had or could feel : But ah ! my God, the sense of my own unworthiness frightens me, when I think of thy infinite majesty and my own great misery ; thou knowest my weakness, and the necessity which I endure ; in how great evils and vices I am immersed ; how often I am oppressed, tempted, troubled and defiled ; how then shall I dare approach to receive thee, being so unworthy of so great an honour ? But tho' my own great unworthiness hinders me from receiving thee this day sacramentally, permit me at least, in the simplicity of my heart, and with all the affection of my soul, to receive thee spiritually, and to partake of the fruits of thy divine presence in these holy mysteries. Behold I stand before thee, poor and naked, begging thy grace, and imploring thy mercy : Feed thy hungry beggar, at least with the crumbs that fall from thy table ; inflame my coldness with the fire of thy divine love ; enlighten my blindness with the brightness of thy presence ; turn all earthly sweets to me into bitterness ; all things
grievous

grievous and cross, into patience ; all things below and created, into contempt and oblivion : Lift up my heart to thee in heaven, and suffer me not to wander upon the earth ; be thou only sweet to me from henceforth and for evermore ; for thou only art my meat and my drink, my love and my joy, my God and all my good ! Oh that with thy presence, thou wouldest inflame, burn and transform me into thyself, that I may be made one spirit with thee, by the grace of internal union, and by the melting of ardent love ! Suffer me not to go from thee hungry and dry, but deal with me in mercy, according to thy good will and pleasure.

At the Communion.

Behold now, my Jesus, in a more especial manner, I desire to commemorate thy precious death upon the cross, according to the words of thy apostle, *as often as ye eat this bread and drink this cup, ye do shew our Lord's death till he come.* Thou art indeed the true pastor of souls, who didst lay down thy life for thy flock ! Oh I desire to render thee infinite praise and thanksgiving for such unspeakable love to man, and I offer up my soul and body a holocaust of praise to thee for ever ! All the affections of my heart, all the inflamed desires of thy saints and angels in heaven and on earth, and whatever a godly mind can conceive and desire, all this, with the greatest reverence and most inward affection, I offer and present to thee. I also offer and present to thee the excessive joys of all devout hearts, their ardent affections, their extacies and supernatural illuminations, together with all the virtues and praises which are, or ever shall be celebrated by all creatures in heaven and earth, that by all thou mayest be worthily praised and glorified for ever. Receive my wishes, O Lord my God, and my desires of giving thee infinite praise, and immense blessing, which, according to the multitude of thy unspeakable greatness, are most justly due to thee, for thy incomprehensible love to man,
in



in dying on the cross for our salvation ; for this let all people, tribes and tongues, praise and magnify thy holy name, with the highest jubilation and most ardent devotion, for ever !

After the Communion till the End.

Praise, honour, and glory be given also to thee, O Christ, for thy glorious resurrection from the grave, and thy admirable ascension into heaven ; there thou art now gone to prepare a place for thy servants, and hast promised to come again and take us to thyself, that where thou art, there we also may be ; O hasten the happy moment, when we shall see thee face to face in thy glory, and enjoy the sweets of thy presence for ever ! When I call to mind those delightful joys, even every spiritual comfort becomes grievous to me, because as long as I behold thee not openly in thy glory, nothing in this life can be of any solid comfort to me ; O come then, my God, and take me to thyself, and make me thine for ever ! but till that happy day arrive, I must frame myself to much patience, and submit myself to thee in all my desires : for thy saints also, O my God, who now rejoice with thee in heaven, whilst they were living in this valley of tears, expected, in faith and great patience, the coming of thy glory. What they believed, I believe ; what they hoped for, I also hope for ; and whither they are gone, I trust that I also, through thy grace, shall go. In the mean time I will walk in faith, encouraged by their examples, and strengthened by the frequent participation of these divine mysteries, at which thou hast vouchsafed to permit me to be present (*in spirit and affection*) this morning. For this my soul desires to bless thee, and all that is within me to praise and glorify thy holy name ; and I earnestly beseech thee to accept in mercy of the homage we have paid thee this day, and grant that we may be sensible of the fruits of these holy mysteries in our souls ; so as daily to increase in virtue and perfection before thee, till at last we come to enjoy thee

in thy kingdom. Grant this, we beseech thee, O Jesus Christ, our Lord and Saviour, who with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

May the peace and blessing of the Almighty God, the Father, + the Son, and the Holy Ghost, come down upon us, and dwell with us for ever and ever. Amen.

A Prayer after Mass.

I render thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of thy bounty, and of which many better deserving christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defect, pardon all my distractions and indevotions, and grant, that by the strength and virtue of those divine mysteries, I may go on chearfully in the path of thy commandments, love and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage; till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.



C H A P. IV.

*Prayers and Hymns for various Occasions,
proper for all Christians.*

§. 1. *Invocation of the Holy Ghost.*

Q. **W**Hat is meant by the *invocation of the Holy Ghost*?

A. It is the having recourse to the holy Spirit of God, the third Person of the ever blessed Trinity, earnestly

nestly invoking his divine assistance, to enlighten, direct, and conduct us in all our ways.

Q. Why are we to invoke the Holy Ghost in particular, more than any other of the divine Persons, for this assistance?

A. Not that we are to neglect praying to the other persons also, as we know that all the three persons are but one and the same God, having all three the self-same divine substance and attributes, from whose infinite power and goodness, *every good gift and every perfect gift descends*, Jam. i. 17. But because the pouring down the grace of God into our souls, the enlightening our understandings, the directing us in our doubts, the inspiring us with wholesome counsel, the strengthening our weakness, and in a word all those heavenly helps which are necessary for conducting us in the way of salvation, and to the sanctification of our souls, are, by the disposition of the divine providence, attributed in a special manner to the operation of the Holy Ghost. Hence he is called in scripture *the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and the spirit of the fear of the Lord.* II. xi. 2. these being the blessed effects which he produces in the souls of those, who with a humble confidence and fervent prayers call upon his assistance.

Q. Are all these important favours attributed in the scriptures to the operation of the Holy Ghost?

A. The scriptures are exceedingly clear and express upon this head, and shew us, (1.) That he enlightens our understandings with the knowledge of heavenly truths; for, *the things that are of God no man knoweth, but the Spirit of God: Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us of God.* I Cor. ii. 11. And *the Holy Ghost*, says our Saviour, *whom the Father will send in my name, he will teach you all things, and bring*

bring all things to your mind, whatsoever I shall have said to you. Jo. xiv. 26. And, When he, the spirit of truth, is come, he will teach you all truth. Jo. xvi. 13. (2.) That he strengthens our weakness, and enables us to conquer our corrupt nature, that we may secure eternal life; likewise the spirit helpeth our infirmities. Rom. viii. 26. And therefore we are told, walk in the spirit, and ye shall not fulfil the lusts of the flesh. Gal. v. 16. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. Rom. viii. 13. Hence the holy apostle prays for his faithful Romans thus, Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost. Rom. xv. 13. (3.) That he leads and conducts those who belong to God; for whosoever are led by the spirit of God, they are the sons of God. Rom. viii. 14. but if any man have not the spirit of Christ, he is none of his. ibid. ver. 9. (4.) That he inflames our heart with the love of God, because the charity of God is poured abroad in our hearts by the Holy Ghost, who is given us. Rom. v. 5. (5.) That he teaches us to pray, For we know not what we should pray for as we ought, but the spirit himself asketh for us with unspeakable groanings. Rom. viii. 26. that is, by inspiring us to pray, and teaching us how to do it with great fervour. (6.) That he adorns our souls with all virtues; for, the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Gal. v. 22. (7.) That he comforts us in all our tribulations. I will ask the Father, says our blessed Redeemer, and he will give you another comforter, the spirit of truth . . . and you shall know him, because he shall abide with you, and be in you. Jo. xiv. 16. Hence St Paul assures us that the kingdom of God, which is in the souls of the just in this mortal pilgrimage, is not meat and drink, but justice, and peace, and joy in the Holy Ghost. Rom. xiv. 17.
namely

namely by reason of those heavenly consolations, with which he comforts the soul, even in the greatest afflictions.

Here then we may see the many admirable graces and favours, which are bestowed upon our souls by the operation of the Holy Ghost, and the need we have of this his heavenly assistance, is beyond expression. The word of God assures us, that *we are not sufficient to think any thing of ourselves; but our sufficiency is from God.* 2 Cor. iii. 5. And that *no man can say the Lord Jesus*, (in a way that can be conducive to his salvation) *but by the Holy Ghost.* 1 Cor. xii. 3. That it is God, *who worketh in us both to will and to accomplish, according to his good pleasure.* Phil. ii. 13. And that *it is he who begins the good work in us, and who also perfects it.* Phil. i. 6. How assiduous then and earnest ought we to be, in frequently having recourse to the blessed spirit of God, who operates all good in our souls, and by frequent and fervent invocations imploring his divine assistance upon all occasions, in all our necessities, in all our tribulations, in all our difficulties, in all dangers, in all temptations, and in every work we put our hand to? Nothing can be well done without the help of his grace; nothing can succeed without his blessing, nothing can conduce to our salvation but by his assistance; and the most efficacious means to procure his favour is frequent and fervent prayer; for Jesus Christ himself assures us, that *our heavenly Father will undoubtedly bestow his holy spirit on those that ask him.*

Q. In what manner ought we to practise this so useful an exercise?

A. It may be done, with great profit, two different ways. (1.) By short ejaculatory prayers, taken either from the language of the church, or from the holy scriptures; which being frequently darted up to God from a humble and fervent heart, penetrate the clouds, pierce his paternal heart, and bring down to our souls an ample benediction. This exercise

exercise was greatly practised, and is highly commended by all the saints of God, and was one of the principal means, by which the ancient solitaries arrived at the highest perfection. It has also many advantages peculiar to itself; for, it can be practised at all times, on all occasions, in the midst of company, and of external employments; being performed in the secret of the heart, it can be known by none, whoever be present, and is therefore not exposed to the danger of vain glory; these ejaculations being short, they do not fatigue the mind, which on that account is less exposed to be distracted, and being frequently repeated, keep up the fervour of the spirit and attention to the divine presence. (2.) This holy exercise is also performed by the daily use of those sacred hymns and prayers, which the church has appointed for honouring and invoking the Holy Ghost, and imploring his divine assistance.

Ejaculations for invoking the assistance of the Holy Ghost.

Come, Holy Ghost, replenish the hearts of thy faithful, and kindle in us the fire of thy divine love.

O divine spirit, incline into my aid, O Lord make haste to help me.

Conduct me, O Lord, in thy justice, and because of the enemies of my soul, direct my way in thy sight.

Consider and hear me, O Lord my God; enlighten my eyes, that I never sleep in death.

O divine spirit, make the way known to me, wherein I should walk; for I have lifted up my soul to thee. Teach me to do thy will, for thou art my God.

Give me grace, O God, to do thy will, with a great heart and a willing mind.

Inebriate my soul with thy holy love, O thou sovereign beauty!

O uncreated fire, when wilt thou consume whatever is imperfect in my soul?

I offer up myself a victim to thy holy will, O my God ; do thou with me whatever thou pleatest.

This may serve as a specimen of those ejaculations; of which any one may make a collection to himself in great abundance, on various subjects, and addressed to any of the divine persons, from various books of piety, or from the sacred scriptures, particularly from the psalms ; and to use them with profit, he may either choose one or more of them for each day, to be frequently used during that day ; or if he has acquired a habit in using them, and they are become familiar to his soul by practice, he may, without confining himself to any one in particular, use them promiscuously as the disposition of his soul may require, or his own devotion shall suggest.

Hymns and Prayers of the Church for invoking the Holy Ghost.

The Hymn Veni Creator.

Creator Spirit, by whose aid,
The world's foundation first was laid,
Come visit every pious mind,
Come pour thy joys on human-kind ;
From sin and sorrow set us free,
And make us temples worthy thee.

O source of uncreated light,
The Father's promis'd paraclete !
Thrice holy font, thrice holy fire,
Our hearts with heavenly love inspire ;
Come, and thy sacred unction bring,
To sanctify us, while we sing.

Plenteous of grace, descend from high,
Rich in thy seven-fold energy ;
Thou strength of his Almighty hand,
Whose power doth heaven and earth command ;
Proceeding spirit, our defence,

Who

Who dost the gift of tongues dispense, }
 And crown thy gift with eloquence ! }

Refine and purge our earthly parts,
 But oh ! In flame and fire our hearts ;
 Our frailties help, our vice controul,
 Subject the senses to the soul ;
 And when rebellious they are grown,
 Then lay thy hand, and hold them down.

Chace from our minds th' infernal foe,
 And peace, the fruit of love, bestow ;
 And lest our feet should step astray,
 Protect and guide us in the way.
 Make us eternal truths receive,
 And practise all that we believe ;
 Give us thyself, that we may see
 The Father and the Son by thee.

Immortal glory, endless fame,
 Attend th' Almighty Father's name ;
 The Saviour Son be glorified,
 Who for lost man's redemption died ;
 And equal adoration be,
 Eternal Paraclete, to thee. *Amen.*

V. Send forth thy spirit, and they shall be created.

A. And thou shalt renew the face of the earth.

V. O Lord, hear our prayers.

A. And let our supplications come unto thee.

Let us pray.

O God, who by the illumination of the Holy Ghost, didst instruct the hearts of the faithful, grant that, by the same spirit, we may have a right understanding in all things, and evermore rejoice in his holy consolation. Through our Lord Jesus Christ thy Son, who with thee and the same Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Hymn *Veni Sancte Spiritus.*
 Come, Holy Ghost, send down those beams,
 Which sweetly flow in silent streams
 From thy bright throne above :

Come

Come thou, the Father of the poor,
 Thou bounteous source of all our store,
 Come, fire our hearts with love.
 Come thou, of comforters the best,
 Come thou, the soul's delicious guest,
 The pilgrim's sweet relief ;
 Thou art our rest in toil and sweat,
 Refreshment in excessive heat,
 And solace in our grief.
 O sacred light, shoot home thy darts,
 O pierce the center of those hearts
 Whose faith aspires to thee !
 Without thy God-head nothing can
 Have any price or worth in man ;
 Nothing can harmless be.
 Lord wash our sinful stains away,
 Water from heaven our barren clay,
 Our wounds and bruises heal.
 To thy sweet yoke our stiff necks bow,
 Warm with thy fire our hearts of snow,
 Our wandering feet repeal.
 O grant thy faithful, dearest Lord,
 Whose only hope is thy sure word,
 The seven gifts of thy spirit ;
 Grant us in life t'obey thy grace,
 Grant us at death to see thy face,
 And endless joys inherit. *Amen.*

V. Send forth thy spirit, and they shall be created.

A. And thou shalt renew the face of the earth.

V. O Lord hear our prayers.

A. And let our supplications come unto thee.

Let us pray,

O God who by the illumination, &c. as above,
Or,

O God, to whom every heart is open, every will is manifest, and from whom no secret lies hid ; purify, by the inspirations of the Holy Ghost, the thoughts of our hearts ; that we may perfectly love thee, and worthily praise thee, through our Lord

Jesus Christ thy Son, who with thee and the same Holy Ghost, liveth and reigneth one God world without end. Amen.

A Prayer before our ordinary actions.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended, through Christ our Lord. Amen.

A Prayer to obtain the Spirit of Wisdom. Wisd. ix. 1.

O God of my fathers and Lord of mercy, who hast made all things by thy word, and by thy wisdom hast appointed man *to serve thee*; give me thy heavenly wisdom, that sitteth by thy throne, and cast me not off from among thy children: for I am thy servant and the son of thy handmaid, a weak man and of short time, *and incapable to do thy will, or walk in the way of thy commandments, without thy grace to guide and assist me*; for however perfect one be before the children of men, yet if thy wisdom be not with him, he shall be nothing regarded *in thy sight*. Send therefore thy spirit of wisdom out of thy holy heaven, and from the throne of thy majesty, that *he* may be with me, and labour with me, that I may know what is acceptable with thee: for he knoweth and understandeth all things, and shall lead me soberly in my work, and shall preserve me by *his* power; so shall my works be acceptable in thy sight, *and my soul be agreeable to thee, which is the only thing my heart desires in time and for eternity*; through Christ our Lord. Amen.

§. 2. Of Thanksgiving.

Q. What is meant by the exercise of thanksgiving?

A. It is an exercise of piety which regards the whole man, both the dispositions of our heart, our words and our actions. And (1.) As it regards the heart,

Chap. IV. *Of Thanksgiving.* 111

heart, it consists in a deep sense of the numberless benefits, graces and favours which we are continually receiving from the infinite goodness of God ; in a high esteem of these benefits which are in themselves of such vast importance for our happiness ; in a humble acknowledgement of the infinite obligations we lie under to God, for bestowing such important and valuable favours upon us, who are so unworthy of them, and have so often abused them ; and in consequence of all this, in making him the best return we can for so much goodness, by the most tender affections of a grateful and loving heart. (2.) As it regards our words, it consists in frequently expressing these dispositions of heart by fervent acts of gratitude and love ; thanking him and praising him for this his infinite goodness towards us, and inviting all creatures in heaven and earth to join with us in this holy exercise. (3.) As it regards our actions, it consists in a careful attention to obey his holy law, and to do what is agreeable to him ; and in doing this with the sole design of pleasing him, and of giving him this practical testimony of our affection and gratitude for the benefits and favours he is continually bestowing upon us.

Q Is this exercise of thanksgiving agreeable to God ?

A. Nothing can be more so ; because one of the principal duties he requires from us, is to have a just value for the favours he bestows upon us, and a grateful sense of the obligations we lie under to him on that account ; for by this means we honour his infinite goodness, and give him the tribute of glory and praise which is due to him. Besides, the feelings of our own hearts show us how agreeable this holy exercise must be to God ; for when we do any service to our fellow creatures, we never fail to feel a particular pleasure, when they testify a grateful sense of what we have done for them : a grateful disposition for favours received is approv-

ed by the general voice of all mankind, as one of the most amiable ornaments of our nature ; as on the contrary, an ungrateful heart is detested by all as a monster. How much more detestable must we be in the eyes of God, if we be not grateful for the many favours we receive from him, considering who he is, and who we are, and that the benefits he bestows on us are infinitely more valuable than any service we can possibly do to one another ?

Q. Is this holy exercise profitable to our own souls ?

A. Whatever we do that is agreeable to God, never fails to be advantageous to ourselves ; and as all the favours we receive from God are intended by him for his own glory and our salvation, when we are careful to render him the glory and praise, which he justly demands from us for his benefits, his fatherly goodness never fails to improve and increase these benefits, that they may the more effectually contribute to our salvation ; a cup of cold water given for his sake shall not want its reward, and our Saviour assures us of this when he says, *every branch in me that beareth fruit, my Father will purge it, that it may bring forth more fruit.* Jo. xv. 2. Hence nothing makes him more ready to bestow more and greater graces upon us, than our being truly thankful, from a sincere heart, for those we have already received ; and, on the contrary, nothing more justly provokes him to withdraw his graces from us, than being ungrateful for them. Besides, a grateful heart for favours received not only implies a high value for these favours, but also includes a great degree of love for the benefactor ; whereas an ungrateful heart shews a disregard, if not a contempt, both of the one and the other ; which cannot fail to be most provoking to his infinite goodness.

Q. Does Almighty God require this duty from us ?

A. He most strictly requires it : *In all things give thanks ; for this is the will of God in Christ Jesus,*
concern-

Chap. IV. *Of Thanksgiving.* 113

concerning you all. 1 Theff. v. 18. *All whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God, and the Father by him.* Coloss. iii. 17. *Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord; giving thanks always for all things, in the name of our Lord Jesus Christ, to God, and the Father.* Ephes v. 18. In which words we see the universality of this duty; *in all things*, says the apostle, *in word, in work, and in the heart*; and hence it was, that when Tobias the son was returning to his father after a long journey, the angel Raphael, who was his companion, said to him; *as soon as thou shalt come into thy house, forthwith adore the Lord thy God, and give him thanks*. We also see the strictness of this duty, for it is *the will of God concerning us all*; and lastly we see the manner of performing it, *in Christ Jesus, in the name of our Lord Jesus Christ*; because in him and through him alone, our thanksgiving can be acceptable to God.

Q. As the expression, *in all things*, includes even the crosses and sufferings, to which we are daily exposed in this mortal state, are we commanded to thank God for them also?

A. Most undoubtedly; for in whatever light our unhappy self-love may view these things; yet our holy faith, and indeed the whole doctrine of the gospel, assures us, that all these things are disposed and regulated by the divine providence, with the most perfect knowledge and the most ineffable goodness; that not a hair of our head shall fall to the ground without our heavenly Father, and every thing of that kind is intended by him for our greater good, and will infallibly promote our greater good, if we do not fail on our part in making the proper use of them; for *all things work together for good, to them that love God.* Rom. viii. 28. For this reason we are exhorted to rejoice under our crosses and trials, and to look upon them as real

mercies and favours from the hand of God, and as the most endearing proofs of his fatherly love to us, considering the many and great advantages which he designs for us by their means. See above, Chap. i. No 10. Hence he justly requires, that we should thank him for them also, as well as for his other benefits which are more agreeable to nature. And in fact we find that this was the constant practice of the saints and holy servants of God. Thus Job, in the midst of all his sufferings, *fell down upon the ground and worshipped, and said... The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so it is done; blessed be the name of the Lord.* Job i. 20. In like manner Tobias, when reduced to poverty and struck with blindness, *repined not against God, because the evil of blindness had befallen him, but continued immoveable in the fear of God, giving thanks to God all the days of his life.* Tob. ii. 13. And indeed to thank God, with a grateful heart, for our trials and afflictions, is one of the most acceptable sacrifices we can offer of ourselves to him; because it is quite contradictory to every impulse of self-love, and to all the views and feelings of our corrupted nature, and at the same time it includes a high degree of the love of God, a filial confidence in his fatherly goodness, and a humble subjection and great conformity to his holy will, which are, of all other virtues, the most beneficial to our souls.

Q. In what manner are we to practise this duty of thanksgiving?

A. A grateful soul, sensible of the inestimable favours she receives from God, will never want inclination, nor be at loss for words to thank and praise him for them. Now this may be done two different ways; first, by having a collection of short ejaculations, acts of praise and thanksgiving, and accustoming ones self to use some one or more of them frequently every day, till by exercise the practice becomes familiar and habitual to us, so as to accom-

pany

Chap. IV. *Of Thanksgiving.*

115

pany every thing we do according to what the will of God requires from us, as we have seen above. Secondly, upon more especial occasions, and even as a part of our daily prayers, to use the hymns and prayers of thanksgiving appointed by the church for that purpose. The following acts will serve as a specimen of the former sort, taken chiefly from the psalms, which are full of such acts.

Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

I will praise thee, O my God, while I live, I will glorify thy holy name, while I have my being.

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Thanks be to God for all his benefits.

Praise be to thee, O Christ; blessed be thy holy name, O Jesus.

I will bless the Lord at all times; his praise shall ever be in my mouth. O magnify the Lord with me, all ye holy angels: Praise ye him, all his saints.

My soul shall rejoice in the Lord, and shall be delighted in his salvation.

Give glory to the Lord, for he is good; for his mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is to be praised.

Not to us, O Lord, not to us; but to thy holy name give glory.

The Hymn Te Deum, used by the Church in all solemn Occasions of public Thanksgiving.

Thee, Sov'reign God, our grateful accents praise;
We own thee Lord, and bless thy wond'rous ways.

To thee, eternal Father, earth's whole frame

With loudest trumpets sounds immortal fame;

Lord God of Hosts! for thee the heav'nly powers

With sounding anthems fill thy vaulted towers.

The Cherubs *Holy, Holy, Holy*, cry,

Thrice *Holy*, all the seraphims reply.

Both

Both heaven and earth thy majesty display ;
 They owe their beauty to thy glorious ray.
 Thy praises fill th'apostles sacred choir,
 The train of prophets in the song conspire ;
 Legions of martyrs in the chorus shine,
 And cloth'd in white their vocal music join.
 With these thy church, inspir'd with heav'nly art,
 Around the world maintains a second part ;
 And tunes her sweetest notes, O God, for thee,
 The Father of unbounded majesty :
 Thy Son, ador'd co-partner of thy seat,
 And equal everlasting Paraclete.
 Thou king of glory, Christ, of the most High
 Thou co-eternal filial deity !
 Thou, who to save the world's impending doom,
 Didst deign to dwell within a virgin's womb ;
 Who, having conquer'd death, and crush'd his power
 Didst open wide heaven's gates (*O happy hour !*)
 To give access, and make thy faithful way :
 From God's right hand thy filial beams display.
 Thou art to judge the living and the dead ;
 Then spare those souls, for whom thy veins have bled !
 O take us up among thy blest above,
 To share with them thy everlasting love.
 Preserve, O Lord, thy people, and enhance
 Thy blessing on thine own inheritance.
 For ever raise their hearts, and rule their ways ;
 Each day we bless thee, and proclaim thy praise.
 No age shall fail to celebrate thy name,
 No hour neglect thy everlasting fame.
 Vouchsafe, O Lord, this day we now are in
 To keep us free from every stain of sin.
 Have mercy, Lord, and by thy heavenly grace,
 For Jesus' sake our former sins efface ;
 As we have hop'd, do thou reward our pain ;
 In thee we hope, let not our hope be vain.

Let us pray.

O God, of whose mercies there is no number,
 and of whose goodness the treasure is infinite, we
 humbly thank thy divine majesty, for the gifts thou
 hast

hast bestowed upon us : always beseeching thy clemency, that thou who grantest the requests of those that humbly ask, wilt not forsake us, but dispose us for the rewards to come. Through Jesus Christ, &c Amen.

§ 3. *Acts of the most necessary Virtues.*

Q. What is meant by an act of virtue ?

A. Virtue, properly speaking, is a habitual disposition or inclination of the soul to what is morally good ; and when this disposition is exerted in performing a morally good action, this is called an act of virtue. Thus a person may be naturally inclined to have compassion towards his fellow creatures in distress, and this is a virtuous disposition of the soul, because compassion is a moral virtue ; if then, upon occasion offering, he actually assists his neighbour in distress, his doing so is an act of the virtue of compassion. So a person, considering the infinite sanctity and veracity of God, may be habitually disposed to believe whatever God has revealed to man ; and this is the habit or virtue of divine faith : if then he openly professes, either by words or actions, that he actually believes all, or any one particular truth revealed by God, this is an act of the virtue of faith.

Q. Are there different kinds of these virtuous dispositions ?

A The habits of virtue are of three kinds, natural, supernatural or infused, and acquired. (1.) *The natural habits* of virtue are those natural good dispositions with which one is born ; for although our nature was greatly corrupted by original sin, yet it was not totally lost to all good ; there still remains in us some sparks of that original rectitude with which man was created at the beginning, and few or none are to be found who have not some good natural inclination to some one virtue or other.

It

It is true such natural virtues are found in heathens as well as in christians, and are of no merit before God, so as to be conducive to salvation, for nothing can contribute to salvation but what flows from the grace of Jesus Christ; yet they are of no small service to those who possess them, because when sanctified by the grace of God and infused habits, they render it much more easy for the one who possesses them, to acquire the perfection of those virtues to which they incline him; and they greatly contribute to a person's happiness in this world, both by making him an amiable member of society; and also because when one acts according to those good natural dispositions, he does not fail to receive some temporal recompence from God, who "will render to every one according to his works."

(2.) *Supernatural habits of virtue* are those which God infuses into the soul by his holy grace; for the grace of justification, which, as the scripture assures us, *is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God*, Wisd. vii. 25. not only purifies the soul from all the stains of sin, but also adorns it with the habits of all christian virtues; for it *maketh friends of God... teacheth the knowledge of God... and teacheth temperance and prudence and justice and fortitude*. Wisd. viii. that is, infuses into the soul supernatural habits of these virtues, and gives a facility to the practice of them; and this Almighty God does of himself alone, out of his pure mercy, through the merits of Christ, whose grace produces these holy dispositions in our souls; and hence the acts of virtues which we perform with these holy dispositions, being sanctified and adorned by the grace of Christ, are christian virtues, and meritorious of eternal life.

(3.) *Acquired habits of virtue* are those which we acquire by our own industry. To understand this we must observe, that, (as experience teaches us) every disposition of the soul, whether to good or to evil,

evil, whether natural or supernatural, becomes always stronger and stronger, the oftener it is produced in action ; for by repeated acts of any kind a habit is acquired, and this habit becomes always the more vigorous, the oftener we repeat the acts ; so that at last it not only gives the soul a great facility in producing these acts, but even gives her a strong bent and propensity towards them, and makes her find a particular pleasure and satisfaction in practising them. Hence the common saying, that “ custom becomes a second nature ;” the soul seems to be new moulded by the force of custom, and what at first was perhaps disagreeable, becomes by that means most pleasant and connatural to her. And this holds universally not only in the faculties of the mind, but also in all the exercises of the body, and in all the arts and sciences ; for when a person is constantly employed in any one of them, even though at the beginning he found it disgusting and difficult, and had no sort of affection towards it ; yet by repeated acts and being constantly accustomed to it, he not only acquires the perfect habit of it, but even becomes so enamoured with it, as never to be more happy than when employed in the exercise of it. Now the perfection of any virtue is then acquired, when by a long continuance in the daily exercise of the acts of that virtue, it becomes, as it were, connatural to the soul, which not only performs its acts with ease, alacrity and readiness, but also takes a delight and pleasure in doing so.

Q. How then can one acquire the perfection of christian virtues ?

A. The implanting christian virtues in the soul, both as to their beginning, increase and perfection, is, properly speaking, the work of God, for, *no man can come to me*, says our blessed Saviour, *unless it be given him of my Father*. Jo. vi. 66. *We are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God*. 2 Cor. iii. 5. *It is God who worketh in us both to will and to accomplish according*

according to his good pleasure. Phil. ii. 13. And, it is he who begins the good work in us, and who also perfects it. Phil. i. 6. Now when God begins the good work in us, by exciting us to good, and infusing his justifying grace, and the supernatural habits of Christian virtues into our souls, he does this by himself alone, through the merits of Christ, without any merits of ours, for, *we are justified freely by his grace, through the redemption that is in Jesus Christ*; Rom. iii. 24. and by this means, he lays, as it were, the foundation of all christian virtues in our souls; but in order to accomplish and perfect them in us, he absolutely requires our co-operation, that by voluntarily exercising ourselves in the frequent and fervent acts of these virtues, we may through his grace acquire a strong and permanent habit of them, and a fervent affection towards them; and to enable us to do this, he never fails to provide for us frequent occasions of practising them; by his actual grace and the inspirations of his holy spirit he excites us to do so, and powerfully assists us in co-operating with these his holy inspirations. The more diligent we are in co-operating with them, the more his justifying grace is increased in our souls, and of course, the more are the supernatural habits of virtue strengthened in us, and the more abundantly also are his actual graces bestowed upon us; and thus the soul continuing faithful to her God, in profiting by the graces he bestows upon her, and on that account receiving daily more and greater graces from his bounteous liberality, daily advances towards the perfection of christian virtues, and acquires stronger and stronger habits of them. All this our Saviour beautifully declares under the similitude of the vine, in these words, *I am the true vine, and my Father is the husbandman; every branch in me that beareth fruit, he will purge it, that it may bring forth more fruit.* Jo. xv. 1.

Q. What

Q. What practical consequences flow from these truths?

A. From these it appears (1.) That the supernatural habits of christian virtues, which God infuses into our souls by his sanctifying grace, and the actual graces by which he excites and enables us to bring them forth to action, are the seeds which he sows in our souls, from which he requires that we should bring forth much fruit, to remain for ever for his glory and our own salvation: For this purpose he has chosen us, and made us members of his body, the church; for thus he says, *you have not chosen me, but I have chosen you, and have appointed you that you should go, and should bring forth fruit; and your fruit should remain.* Jo. xv. 16. And again, *In this is my Father glorified, that you bring forth very much fruit.* ibid. v. 8. And to show the necessity of bringing forth fruit from this heavenly seed, he says, *every branch in me that beareth not fruit, my Father will take away.* v. 2. that is, as he afterwards explains it, *it shall be cast forth as a (useless) branch, and shall wither, and they shall gather it up, and cast it into the fire, and it burneth.* v. 6. (2.) That these graces are the talents which our heavenly master delivers unto us to trade with and improve, during the course of our mortal state; for which he will come one day and reckon with us, calling us to an account of the gain we have made, and that he will amply reward us in proportion to our gain; but if we be slothful and unprofitable, will condemn us *to the exterior darkness*, where there is nothing *but weeping and gnashing of teeth.* Matth. xxv. (3.) That the fruit to be produced from these seeds, and the gain to be made of these talents, consists in the improvement of our souls in solid virtues, by the frequent and daily exercise of their proper acts.

Q. Are the acts of virtues of different kinds?

A. The acts of virtues are of two kinds, external
L and

and internal. The external acts of any virtue are such as are performed by the outward actions belonging to that virtue; the internal are such as the soul performs in private, betwixt herself and God. Thus when a person, considering the infinite sanctity and veracity of God, declares to God in his own mind, that he firmly believes all or any one of those sacred truths, which he has revealed, this is *an internal act of faith*; when he openly professes his belief of these truths, even before tyrants and persecutors, as the martyrs did, this is *an external act of faith*. So also when a person, from the deep conviction he has of the infinite majesty of God, and of his own nothingness and misery, humbles himself in his own heart before God, and acknowledges his wretchedness and unworthiness, this is *an internal act of humility*; and when from the same conviction, he performs any outward action, which is mean and base in the eyes of man, as our Saviour did when he washed his disciples feet, this is *an external act of that virtue*. In like manner when a person cheerfully forgives any injury he receives from his neighbour for God's sake, and in his own heart blesses him and prays for him, this is *an internal act of divine charity towards his neighbour*; and when he embraces any opportunity that occurs, and returns good for the evil he received, this is *an external act of the same divine virtue*. And so of all others.

Q How often should one practise these acts of virtues?

A. The occasions of practising the external acts of virtues do not always come in one's way; but the general rule is, never to omit any proper occasion that occurs of practising them, whatever repugnance we may feel from our self-love; for when, for God's sake, we generously overcome the contradiction of our corrupt nature, and perform the virtuous action; such a victory over ourselves is,
of

of all other acts, the most efficacious in confirming and augmenting that virtue in our souls. But in performing all external acts of virtue, our great care must be to do it with the pure intention of pleasing God: for as these external acts are exposed to the eyes of men, our self love will be always ready to corrupt our intention, by seeking the praise and esteem of the world, in performing them; and whatever we do with this view, loses all its merit in the sight of God, and instead of advancing the soul in solid virtue, will make her fall back and lose what she had gained before. Our saviour is very clear upon this, when he assures us, that in the exercise of almsgiving, prayer or fasting, which are the general heads under which all virtues are contained; if we seek to be seen by men, and praised by them, we need expect no reward from God, who will reward nothing but what is done for his own sake alone.

But as for the internal acts of virtue, we may practise them at all times and in all places; nothing needs hinder us from conversing with our God in our own heart whenever we please, and honouring him by the internal exercise of any virtue; and the oftener we do so, the more securely and speedily will we advance in acquiring vigorous habits of these virtues. But we must observe that, in order to reap this desired effect from these internal acts, we must perform them with great sincerity; it is not enough to repeat the words from a book or from our memory, but we must take care that our heart accompany the sense of the words, we must reflect on the presence of God who dwells in the very center of our souls, and address the acts to him, with the full concurrence of our will, and with the sincere inward affection of the heart; having the sense and meaning of the words imprinted in the soul, with serious resolutions and endeavours to practise in action,

what is expressed in the words, when occasions shall occur.

Q. In what manner may these internal acts of virtue be produced?

A. In several different ways; for example, by expressing to God our ardent desire of any virtue, by admiring the beauty and excellency of it, by offering ourselves to God, that he may implant it in our souls, by praying for it, by making serious resolutions to practise it, and the like; but the precise formal act of any virtue consists in the actual exercise of it in our heart towards God, expressing at the same time the proper motives on which it is founded. Thus as the virtue of divine faith consists in believing the truths revealed by God, precisely because he, who is truth itself, has revealed them; when with our hearts we declare to God that we do actually believe all or any particular truth revealed by him, merely because he has revealed it, this is a *precise formal act of divine faith*. As the virtue of divine hope consists in a firm expectation of eternal happiness, and of the means to acquire it, because God, who is infinitely powerful and infinitely good, has promised through the merits of Christ, to bestow this on those who obey him; when we protest to Almighty God, that we do actually confide in this his power and goodness, that through the merits of Christ, he will enable us to work our salvation, and bring us at last to that happiness, this is a *precise formal act of divine hope*. So also, as the divine virtue of charity consists in loving God above all things, and preferring him in our hearts before all things, precisely because of his own infinite goodness and excellency, when we declare to God that we do actually love him in this manner, and upon that account, this is a *precise formal act of divine love*, and so of others. Now internal acts of this last kind are the most excellent and the most profitable of any; because by them we immediately and

di-

directly pay divine homage to God, and to those his divine perfections upon which these virtues are founded, and we subject ourselves and all our powers and faculties to him.

Q. As the virtues are very numerous, and it would seem impossible for one to endeavour to acquire them all at one and the same time, what order should we observe in applying to the acquisition of them?

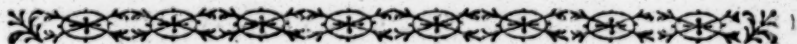
A. All christian virtues are so connected with one another, especially in their root, which is the love of God, on which they must all be founded, that if a person applies himself in good earnest to the acquiring any one of them in perfection, all the rest will follow of course; especially if the one he applies to be any of the more excellent and comprehensive virtues, or the one which is opposite to that vicious disposition which most predominates in his soul. Hence the following rules are to be observed. (1) Every one must impartially examine his own heart, and find out what that virtue is, which he stands most in need of, and exercise himself principally in frequent acts of that virtue, and in acts of abhorrence and detestation of the contrary vices, vigorously resisting all the opposition which self love, evil customs, or the temptation of Satan, may throw in his way to hinder him. (2) There are some virtues, which are more particularly profitable for the advancement of the soul, such as, meekness and patience under all trials and crosses, a pure intention in all that one does, and an entire conformity to the will of God; and whoever exercises himself diligently in the acts of these virtues, will soon be sensible of their admirable effects in his soul. (3) Every christian ought to use his best endeavours to strengthen in his soul the divine virtues of faith, hope and charity, in both its branches, and resignation to the will of God, and a humble contrition for his sins; and therefore the acts of these virtues

ought to make part of our daily prayers, and be the darling subjects of our frequent ejaculations.

Q. How comes it that these last virtues are so necessary?

A. For several reasons. (1) Because as God himself is the immediate object on which they rest, they contribute more than any other to unite the soul to God, in which all our perfection and happiness consists. (2) Because by them we render, in the most excellent manner, divine homage and adoration to God, which ought to be our frequent and daily employment. (3.) Because if these virtues be deeply rooted in the soul, they will prove the most invincible defence against *all the fiery darts of the wicked one*, as S. Paul assures us. (4.) Because they will also prove our surest shield against the furious assaults of the devil at the approach of death; for at that awful moment, satan aims all his attacks principally against these virtues. (5.) Because the late chief pastor of the church, *Pope Benedict XIV.* sensible of the great benefit the faithful receive from the frequent exercise of acts of Faith, Hope, Charity and Contrition, to encourage them to this exercise, granted a plenary indulgence to every one, who shall use it devoutly once every day, for a month running, and, on any day within that month, shall devoutly approach to the holy Sacraments of penance and communion, and pray for the good of the church and the peace of christendom; which favour has been confirmed by the Popes who succeeded him, to his present holiness *Pius VI.* and his predecessor *Clement XIV.* “ Embracing with paternal charity
 “ (*to use his own words*) all the Faithful of Christ
 “ who dwell among unbelievers, and intending to
 “ promote among them the most pious and whole-
 “ some use of making frequent acts of the divine
 “ virtues of Faith, Hope, and Charity, has been
 “ pleased to grant an Indulgence of seven years, to
 “ all the faithful, who being disposed at least by
 “ con-

“ contrition of heart, shall at any time attentively
“ and devoutly recite the said acts. Which grant
“ is to stand good for all future times.” But we
must observe, that the acts of these divine virtues
here understood, are their precise formal acts, by
which the soul actually exercises these virtues, ex-
pressing the very motives on which she does so.
Short forms of such acts we have seen above Chap.
II. at the close of morning prayers. More ample
forms of them shall be given here, after the follow-
ing short collections of ejaculatory acts of the prin-
cipal virtues, which may be used frequently through-
out the day, at any time, and amidst any other em-
ployment.



Ejaculatory Acts of various Virtues.

Faith.

O Lord Jesus ! I believe, help thou my unbelief
and increase my faith, my Lord and my God !

Lord, to whom shall we go ? Thou hast the words
of eternal life, and I believe that thou art Christ, the
Son of the living God, the Saviour of the world.

Thy testimonies are exceeding credible, holiness
becometh thy house, O Lord, for length of days.

O Holy Trinity, one God in three persons, I
believe in thee.

Give me grace, O my God, to show forth my
faith by my works, and never to do any thing un-
becoming the sacred truths of thy gospel.

Thy words, O Lord, have I hid in my heart,
that I may not sin against thee.

I will meditate on thy eternal truths, and will con-
sider thy ways. I will think on thy justifications, I
will not forget thy words.

Give me understanding, and I will search thy law,
and I will keep it with my whole heart.

Hope.

Hope.

Thou art my Protector, O Lord, in thee have I put my trust.

In thee, O Lord, I have hoped, let me never be confounded.

Incline thine ear to me, O God, and save me : be thou to me a God, a Protector, and a place of strength, that thou mayest make me safe, for thou art my strength and my refuge.

By thee I have been confirmed from the womb ; from my mother's womb thou art my Protector : in thee alone, O God, all my hopes are placed.

Thou art my patience, O Lord, thou art my hope from my youth. Do not forsake me when age comes on, and in the time of my distress be thou my Protector.

Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

O my God, I am poor and needy, but as I know not what to do, I can only turn my eyes to thee, who alone can deliver me from all my enemies.

The Lord is my light and my salvation, whom shall I fear ? The Lord is the Protector of my life, of whom shall I be afraid ?

God is my refuge and my strength, my helper in all my afflictions. Therefore, I will not fear when the earth shall be moved, and the mountains removed into the heart of the sea.

O most merciful God, though my sins are many and grievous, yet will I hope in thee, for I know that thy mercy is infinitely above all my misery.

Whatever afflictions thy blessed Providence shall see fit to send upon me, yet will I trust in thee ; yea, though thou shouldst kill, in thee will I hope.

I have said, Thou art my God, my lots are entirely in thy hands.

Love

Love of God.

O my God, teach me to love thee, according to thy will, with all my heart, and soul, and mind, and strength.

What have I in heaven but thee ? And on earth what do I desire beside thee ?

My flesh and my heart hath fainted away : thou art the God of my heart, and my portion for ever.

It is good for me to stick close to my God, to put my hope in thee, O Lord my God.

As the hart pants after the fountains of water, so pants my longing soul for thee, my God.

My soul thirsts after thee, thou strong and living God, O when shall I appear before thy face, and enjoy thy blessed presence for ever ?

O magnify the Lord with me, and let us extol his name together !

O taste and see that the Lord is sweet : blessed is the man that hopeth in him.

My soul shall rejoice in the Lord, and shall be delighted in his salvation. All my bones shall say, Lord, who is like to thee ?

Let all the earth adore our God, and sing praises to his name ; for he is the portion of my inheritance, and my cup : he hath made my lines to fall in goodly places.

Thou hast made known to me, O Lord, the ways of life, thou shalt fill me with joy with thy countenance : at thy right hand are delights for evermore.

How great is the multitude of thy sweetness, O Lord, which thou hidden for them that fear thee ? But what for them that love thee ?

O love the Lord, all ye his saints ; for his holy love is the joy of the soul.

My heart is ready, O God, my heart is ready, give me grace to do what thou commandest, and command whatever thou wilt.

Woe's

Woe's me that my sojournings is prolonged in this valley of tears. I desire to be dissolved, and to be with Christ.

Mortify in me, O Jesus, whatever displeases thee, and make me a man according to thy heart.

Wound me, O Lord, wound the most inward parts of my soul with the darts of thy love, and inebriate me with the wine of thy holy charity.

Too late have I known thee, O infinite goodness; too late have I loved thee, O eternal beauty.

But now I have found whom my soul loveth, O never let me again be separated from thee, my God and my All !

Acts of Humility.

O great, O sovereign Being, who only art, I humble myself exceedingly before thee, and confess that I am nothing but dust and ashes.

All nations are in thy sight, as if they had no being at all, and are accounted to thee as nothing and vanity; what then am I, that thou shouldst be mindful of me? Or what is my father's son, that thou shouldst regard me?

Man is like to vanity, his days pass away like a shadow, and he never continueth in the same state; but thou art always the same, and thy years fail not; thy glory remaineth for ever and ever.

I confess, my God, that of myself I am nothing, and that without thy continual preservation, I would return in an instant to my primitive nothing.

What then have I to be proud of, O miserable nothing that I am? If I think myself something, whereas I am nothing, I deceive myself, and the truth is not in me.

To thee then, O God, to thee alone, be all honour and glory, and to me humiliation and confusion of face, which is my due.

I confess, O my God, that every good and perfect gift cometh down from thee, and that every
good

Chap IV. *Christian Virtues.* 131

good that is in me is wholly thine : thou hast given it, and thou canst take it away as thou pleatest, and none can say to thee, why dost thou so?

What then have I, which I have not received? And if I have received it, how dare I boast of it, as if I had not received it?

And yet, how often have I gloried in thy gifts, as if they had been my own, and robbed thee of that glory which belongs to thee alone? Pardon me, O merciful God, for this great folly, and forgive me for thy mercies sake.

I acknowledge, O my God, that I am not sufficient of myself, as of myself, to think a good thought, or speak a good word, or to do the least good action that can be acceptable in thy sight; for without thee I can do nothing.

Not unto me then, O Lord, not unto me, but to thee alone be glory, and honour, and praise, and adoration, for ever.

From henceforth I renounce all self-complacency, and self-confidence, and will glory only in my infirmities, that thy power, O Jesus, may dwell in me.

O God, thou knowest my foolishness, and my offences are not hid from thee. Thou knowest my frame, remember, Lord, that I am but dust.

My Father, I have sinned against thee, and am no more worthy to be called thy son, make me as one of thy hired servants.

My iniquities are gone over my head, and have made me abominable in thy sight, like the things I have loved.

O how often have I offended thee, my good God, in the most ungrateful manner, and become a traitor to thy sovereign Majesty?

How often have I rejected thy holy inspirations to satisfy my beastly passions? How often have I resisted thy graces, and abused thy mercy?

By these abominations I am become a worm in thy

thy sight, and no man; and justly deserve to be the reproach of men, and the out-cast of the people.

How often have I deserved to be buried in hell, for my crimes? And hadst not thou been merciful, my soul had long e're now been buried in that place of torments.

What then can I suffer in this life equal to my crimes? Or that can bear any proportion to what I deserve?

Wherefore, O my God, in satisfaction to thy offended justice, I desire to be abject and little in the eyes of men, and am willing that all should treat me as my sins deserve.

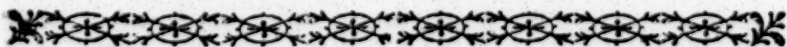
In honour of thy glorious humility, O blessed Jesus, I do subject myself to every human creature for thy sake.

I desire with a sincere love, to the utmost of my power, to embrace all those that afflict or persecute me, as the amiable instruments in thy hand of treating me as I deserve.

For love of thee, I renounce all self-seeking and propriety, all desire of pleasing myself, or of gratifying my own selfish inclinations.

O blessed Jesus, give me grace to learn of thee to be meek and humble of heart, that I may be united with thee, and find rest to my soul.

Ejaculatory Acts of Contrition and Resignation will be given below, in their proper Places.



Formal and compleat Acts of some principal Virtues necessary for Salvation.

Act of Faith.

O my God, eternal light and truth! I firmly believe all those sacred truths, which thy Holy Ca-
tho-

Chap IV. *Christian Virtues.* 133

tholick Church believes and teaches; because thou, who art the very truth itself, hast revealed them to her. I believe that thou art one God in three distinct Persons, the Father, the Son, and the Holy Ghost; that God the Son was made man, and died on the cross for our salvation, rose again from the dead on the third day, and ascended into heaven; where, sitting on the right hand of God the Father, he sends the Holy Ghost to sanctify our souls: and that he will come again at the last day to judge all men; to reward the good with everlasting happiness in heaven, and to punish the wicked with torments in hell for all eternity. This is my firm belief, and in this holy faith, O my God! I desire and resolve, through thy grace, to live and to die. R. *Amen.*

Act of Hope.

O my God! because thou art infinitely powerful, and infinitely good and merciful, I firmly hope, through the merits of Jesus Christ, to obtain from thee, the pardon of all my sins, the aid of thy divine grace to keep thy commandments perseverantly to the end, and the reward of eternal happiness, which thou, who art most faithful to thy word, hast promised to them who serve thee, as I am resolved to do, by thy grace, to the very end of my life.

R. *Amen.*

Act of Charity towards God.

O my God! because thou art infinitely good in thyself, because thou art my supreme and only true happiness and last end, and art infinitely good and bountiful to me; I therefore love thee above all things; I love thee with all my heart, and soul, and mind, and strength: and, for the love of thee, I am willing to part with every thing, rather than by sin to lose thee, my God and my All. R. *Amen.*

Act of Charity towards our Neighbour.

O my God, lover of mankind! because my neighbour

M

bour

bour is created to thy image, is beloved by thee, whom I love above all things, and is redeemed by the blood of Jesus Christ; I therefore desire to love every neighbour as myself for thy sake, as thou hast commanded me: from my heart I forgive all those that have ever offended me; and I beg thy mercy, grace, and salvation, for them and for all mankind.
R. *Amen.*

Act of Contrition.

O my God, infinitely good, just and holy! because I love thee above all things, I am sorry from the bottom of my heart, that ever I offended thee: I hate and detest all my sins, because they are displeasing to thee, my good God; and I firmly purpose, through the help of thy grace, to do penance for them, and never more to offend thee; but carefully to flee from sin, and all the immediate occasions of it. R. *Amen.*

Besides those Acts of Virtues which are necessary for Salvation, the following also are very profitable to those who frequently and devoutly practise them.

Act of Thanksgiving.

O my God, Author and Fountain of all good! I humbly acknowledge that every good thing I enjoy, both for soul and body, comes from thy bountiful Providence and fatherly love. I therefore thank and praise thee with all my soul, for the numberless favours I have received and daily receive from thee. O! May all thy holy angels and saints praise and thank thee for me; and I desire, and hope, in thy mercy, through the merits of Jesus Christ, to join with them in praising thee for all eternity.
R. *Amen.*

Act of Resignation.

O my God, sovereign Lord and Ruler of all things! I firmly believe that nothing b falls nor can befall me, but by thy divine appointment or permission,

mission, who hast all the hairs of our head numbered : I therefore resign myself wholly to thy holy will, chearfully to receive from thy fatherly hand whatever thou pleasest, pain or ease, sickness or health, life or death : thy holy will be done, O God ! and not mine, in me and in all thy creatures, for time and eternity. R. *Amen.*

Act of Adoration.

O infinite and eternal Lord God ! ever existing of thyself, and inexhaustible source of all being, I humbly confess thy supreme dominion over all things, our own nothingness before thee, and our perpetual dependence upon thee. With most profound humility I adore and worship thee, as my first beginning and last end, my God and my All. Oh ! give me grace never to be separated from thee, my supreme good, my chief and only happiness. R. *Amen.*

Act of Oblation.

O my God ! Author of my being, I am thine. Whatever I am, whatever I have, I received all from thee ; and to thee alone I justly belong by creation and redemption. I therefore offer up myself entirely to thy glory ; my soul and body, my memory, will and understanding, my senses, my thoughts, my words, and all my actions. Mercifully accept of them, O my sovereign Lord ! for the love of Jesus Christ, and give me grace, for his sake, to employ them all in thy service, and for thy glory. R. *Amen.*

Petition.

O my most merciful and bountiful God ! I firmly believe that every good and perfect gift comes down from thee, O Father of mercies ; and that without thee and thy help I can do nothing : I therefore prostrate myself before thee, and cry to thee for mercy : Oh ! give me grace never to offend thee ; enable me in all things to please thee ; strengthen me to resist and overcome all temptations ; grant me

136 *The angelical Salutation.* Chap. IV.

grace to die in peace with thee, O my God ; and bring me at last to thy eternal glory, through Jesus Christ thy Son, our Lord and only Saviour.

R. *Amen.*

§ 4. *Of the angelical Salutation.*

Q. What is the angelical salutation ?

A. It is a form of prayer, universally used throughout the whole church, in honour of the glorious mystery of the incarnation of Jesus Christ, and of his ever blessed Mother, to beg the help of her prayers.

Q. Have we any authority from scripture for the use of this prayer ?

A. It is principally composed of the very words of scripture, where we find that it was brought from heaven, and dictated by the Holy Ghost.

Q. How many parts does it contain ?

A. It contains three parts : the origin and meaning of which are thus explained. The first part is the very congratulatory address which the angel Gabriel made to the blessed Virgin, and brought with him from heaven ; for when commissioned by the Most High God, as his ambassador, to announce to her the great mystery of the incarnation, and that she was the happy one, who was chosen to be the mother of God made man, *being come into her presence, he said to her, Hail, full of grace, the Lord is with thee ; blessed art thou among women.* Luke i. 28. These words contain the most exalted praises of this spotless virgin, and show, (1.) Her great sanctity, *being full of grace* ; (2.) The high esteem and immense love that God has for her, which made him be with her in so singular a manner, *the Lord is with thee* ; and (3.) The inconceivable dignity of being the mother of God, to which she was chosen, which made her *blessed among women* ; that is, blessed above all women, or *the blessed one among women*, seeing all the blessings that ever any woman had

Chap. IV. *The angelical Salutation.* 137

had received, or was afterwards to receive from God, were nothing in comparison to what was bestowed on Mary.

The second part is the salutation with which S. Elizabeth, then six months gone with child of S. John Baptist, received the blessed virgin into her house, when she came to visit her; of this the scripture says, *that when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice and said, blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? Luk. i. 41.* Here we see that S. Elizabeth, by inspiration of the Holy Ghost, was immediately instructed in the great mystery of the incarnation, on hearing the voice of Mary, and being in a rapture of amazement at that glorious object, and at the immense dignity, to which her cousin was exalted on that account, broke out into that divine salutation which the Holy Ghost dictated to her, and said, *blessed art thou among women, and blessed is the fruit of thy womb*: In which words we must observe, that they are a continuation of what was spoken before, by the Angel Gabriel; for S. Elizabeth first resumes the last words of the Angel, saying, *blessed art thou among women*, thereby declaring the exalted dignity, to which the blessed virgin was raised above all other women, with which the address of the Angel ended; and then she immediately adds, *and blessed is the fruit of thy womb*; announcing by that expression the praises of Jesus Christ, as the source and origin of all the sanctity and greatness of his virgin mother; and consequently showing that all the praises and veneration given to her by the Angel Gabriel, or by S. Elizabeth, at that time, and afterwards to be given her by the church of Christ, throughout all generations, upon account of her great sanctity and eminent dignity, are all ultimately referred to her

138 *The angelical Salutation.* Chap. IV.

adorable son Jesus, the author and fountain of all her sanctity and of all her greatness, by being made man for our salvation, in her sacred womb.

The third part is added by the church of Christ, with whom he promised that the Holy Ghost *should abide for ever and teach her all truth*; guiding and conducting her in every thing belonging to his holy worship, according to his good pleasure. This chaste and ever faithful spouse of Jesus Christ, admiring and adoring the sacred mystery of *God made man*, the origin and source of all good to man, and desirous of adding her mite to what the Angel Gabriel and S. Elizabeth had said in its praises, proceeds in the same strain with them, and first declares the sanctity and dignity of Mary, by pronouncing her *holy*; which expression, thus applied to her, includes her high perfection, her union with God, and her exalted dignity; and then to show whence all her sanctity and dignity proceed, pronounces her *mother of God*, showing that the sacred fruit of her womb, whom S. Elizabeth so highly praised, is no other than God himself, and that the inconceivable dignity, to which the blessed virgin was raised, was to be the mother of the great eternal God who made himself man in her sacred womb, and of her most pure blood, for the salvation of mankind. Lastly, as if astonished at the amazing dignity contained in these words, *mother of God*; the church humbly addresses herself to that sacred personage, and begs the help of her powerful prayers, for herself and for all her children, saying, *pray for us sinners, now, and at the hour of our death. Amen.*

Q. Does the church warmly recommend to her children the frequent use of this prayer?

A. The church considers the incarnation of God the Son, as one of the greatest mysteries of the christian religion, a mystery which requires from us a continual return of gratitude and praise. It is the first step which the divine Goodness was pleased to
take,

Chap. IV. *The angelical Salutation.* 139

take, in the great work of our redemption, and without which that great work could not have been performed; for if our saviour had not been man, he could not have suffered for us; and if he had not been God, his sufferings could not have availed us: It is therefore the source, the origin, the fountain of our redemption; it contains in itself the whole mystery of our redemption; because the very moment it was performed, our incarnate saviour clearly saw all that he had to do and suffer, in his human nature, for our salvation; and in perfect obedience to the will of his heavenly Father, he embraced the whole work he had to do with the most endearing love to us, and offered himself a sacrifice to the divine justice for our sins; for the moment he came into the world, addressing himself to his Father, he saith; *sacrifice and oblation thou wouldest not; but a body thou hast fitted to me; holocausts for sin did not please thee. Then said I; behold I come: In the head of the book it is written of me; that I should do thy will, O God.* Heb. x. 5. Hence it is the most endearing proof of the love of God to man, of which our Saviour himself says, *God so loved the world, as to give his only begotten Son: that whatsoever believeth in him, may not perish, but may have life everlasting; for God sent his son into the world, that the world might be saved by him.* Jo. iii. 16. For these reasons the church has nothing more at heart, than that her children should always retain the most grateful sense of this adorable mystery; and to keep them in continual remembrance of it, when it is mentioned, during the holy mysteries, in the creed and in S. John's gospel at the end of mass, she requires both Priest and people to testify their veneration of that sacred mystery, by kneeling and adoring God on that account. Seeing therefore that the *Hail Mary*, or *Angelical Salutation*, is a prayer, dictated by the Holy Ghost in honour of the Son of God made man, and of his virgin mother, the church

most

140 *The angelical Salutation* Chap. IV.

most earnestly desires, that her children should frequently use it, and warmly exhorts them to do so.

Q. How does the church manifest this her desire to her children?

A. Several different ways, for, (1.) As our Saviour expressly commands us, when we pray, to make use of that most excellent of all prayers, *the Lord's prayer*, which he himself taught us, and left recorded in his sacred gospel, *you therefore*, says he, *shall pray in this manner; our Father, &c.* Matt. VI. 9. And in another gospel, *He said to them, when you pray, say; Father, &c.* Luk. XI. 2. So the church exhorts all her children, that in their daily prayers to God, after the Lord's prayer, they immediately add the *Hail Mary*; both to pay this daily homage to the mystery of our incarnate God, and also that through the merits of this great mystery, and the intercession of his virgin mother, our prayers may find a more ready acceptance with God, and bring down a more ample benediction to our souls. Hence this is the universal practice of the faithful, and what we are taught by our pastors, in our earliest years, with our christian doctrine. (2.) The church herself, in the seven canonical hours of publick prayer, which is daily performed by all her clergy, observes the same practice; for six of these hours begin with the *Lord's prayer*, which is immediately followed by the *Hail Mary*, and the hour of compline, which is the last, and as it were, an appendix to the whole at the close of the day, ends in the same manner. (3.) She shows the same desire, by her general practice throughout the whole world, in the daily use of the *Angelus Domini*, and the great encouragement she gives to all her children to that pious exercise. (4.) Lastly, the same appears from her warm recommendation to the use of the celebrated devotion of the rosary, the encouragement she gives to practise that
de-

Chap. IV. *The angelical Salutation.* 141

devotion, and the general sense of the faithful in practising it.

Q. What is the nature and design of the *Angelus Domini*?

A. The *Angelus Domini*, so called from the words with which it begins in the Latin language, is a form of prayer particularly designed to commemorate with gratitude and praise, the mystery of the incarnation, and to pray to God for eternal salvation through the merits of our incarnate Saviour. It consists of three sentences, taken chiefly from the words of the scripture, which contain an abridgement of the history of the incarnation; after each of these is said the *Hail Mary*, in praise of that great mystery; and it ends with a prayer for the above purpose.

Q. Is this pious exercise much practised in the church?

A. It is universally practised in a most solemn manner in catholick countries, where the church bells toll three times a day, to wit, in the morning, at midday, and about sun set in a particular manner, by which all the people are warned, whatever they are doing, to stop their employment for a moment, and give praise to God by repeating the *Angelus Domini*. In this country, where we cannot have such publick warning to join all together at the same time, and give this homage to our saviour, we are left, each one to his own devotion, to do it as near the time as we can.

Q. Does the church encourage the faithful to this pious exercise?

A. Very much; as appears by her general publick practice, which we have just seen; and also because several popes have granted many spiritual favours and indulgences to those who daily and devoutly practise it, when the public signal is given. And whereas in this country we cannot have that public signal, they have extended the same favours

to

to catholicks in our situation, who regularly perform it three times a day, as near the appointed times as our circumstances will allow.

The Angelus Domini.

The angel of the Lord declared unto Mary ; And she conceived by the Holy Ghost.

Hail Mary, full of grace, our Lord is with thee : Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Behold the Handmaid of the Lord ; Be it done unto me according to thy word. Hail Mary, &c.

And the word was made flesh ; And dwelt amongst us. Hail Mary, &c.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ-our Lord. Amen.

§ 5. *Of the Rosary.*

Q. What is the rosary ?

A. It is a religious form of prayer, addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all he did and suffered in them for us, and in honour of his ever blessed virgin mother, considering the share she had in them ; and it is offered up to God in a particular manner, under her patronage, and through her intercession.

On this pious exercise, the Revd. Mr Alban Butler, in his *Lives of the Saints*, October first, writes as follows, “ It is an abridgment of the gos-
“ pel,

“ pel, a history of the life, sufferings, and trium-
“ phant victory of Jesus Christ, and an exposition
“ of what he did in the flesh, which he assumed for
“ our salvation. It ought certainly to be the prin-
“ cipal object of the devotion of every christian,
“ always to bear in mind these holy mysteries, to
“ return to God a perpetual homage of love, praise,
“ and thanksgiving for them, to implore his mercy
“ through them, to make them the subject of his
“ assiduous meditation, and to mould his affections,
“ regulate his life, and form his spirit by the holy
“ impressions which they make on his soul. The
“ rosary is a method of doing this, most easy in it-
“ self, and adapted to the slowest and meanest ca-
“ pacity ; and at the same time, most sublime and
“ faithful in the exercise of all the highest acts of
“ prayer, contemplation, and all interior virtues.”

It is composed of three prayers, the most sublime and excellent that can be conceived, namely, *the Lord's Prayer, the Hail Mary, and the Doxology*, which is an act of supreme adoration of the ever blessed Trinity. *The Lord's Prayer*, taught us by Jesus Christ himself, is the most perfect model of prayer ; it contains in itself the essence of all good prayers, and all other prayers are but expositions of it ; for as St Augustine justly observes, “ If you
“ run through all the words of other holy prayers,
“ you will find nothing but what is comprised in
“ it.” It contains, at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to his holy will, confidence in his fatherly goodness, love of our neighbour, humility, diffidence in ourselves, compunction for our sins, and the like ; and surely no prayer can be more pleasing to God, or more efficacious to obtain from him whatever we stand in need of, either for soul or body, than that which was composed by Jesus Christ himself, and put into our hearts and mouths by him in whom the Father is well pleased ;
what

what other words can be so pleasing to our heavenly Father, as the words of his beloved Son, in whom alone, he has decreed, that we can be acceptable to him? It is then more especially agreeable to God and beneficial to us, when offered up, in this holy exercise of the rosary, on purpose to honour and adore our Redeemer in all he did and suffered for our redemption, and to implore his mercy and grace through the merits of these holy mysteries. The divine origin and excellency of the *Hail Mary*, we have seen above in the preceding section; it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the angel Gabriel, S. Elizabeth, and the Church of Christ; it contains an act of adoration and thanksgiving for the great mystery of the incarnation, and in it of the whole work of our redemption, the praises of Jesus Christ, and of his virgin mother, and ends with an humble address to her, begging the help of her powerful prayers. The *Doxology*, or third prayer used in the rosary, is an act of supreme adoration of the ever blessed Trinity, by which we offer up to God all that praise and glory, which was given him at the beginning of the creation, has been continually given him from that time, and will be given him for endless eternities. It is thus expressed, *Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.* From the sanctity of these prayers, of which this holy exercise is composed, the excellency of the exercise itself appears.

Q. In what order are these prayers disposed in saying the rosary?

A. The principal mysteries of our redemption, which are celebrated in this exercise, are fifteen in number, and the prayers are divided into fifteen *decades* or *tens*, corresponding, one to each mystery. Each decade consists in reciting the *Lord's Prayer* once, then the *Hail Mary* ten times, from which it

is called a decade, or a ten ; and ends after these ten *Hail Marys*, with the *Glory be to the Father, &c.* This is the vocal part of the rosary, and is the same throughout the whole in every decade. Whilst the tongue is employed in reciting these holy vocal prayers, the mind has her proper employment within ; for first, she addresses the Lord's Prayer to God the Father, with all possible attention and devotion ; then during the ten *Hail Marys*, she contemplates, with suitable affections, that mystery of our redemption which corresponds to each decade ; and lastly, she closes the decade with the most profound sentiments of homage and adoration, while reciting the doxology.

Q. What are the fifteen mysteries commemorated in the rosary ?

A. They are divided into three classes, or chaplets, five in each class. Those of the first class are called *the joyful Mysteries*, and are, 1. The incarnation of our Saviour. 2. The visitation of S. Elizabeth, and the sanctification of S. John Baptist. 3. The birth of our Saviour in the stable of Bethlem. 4. His presentation in the temple, and the purification of his virgin mother. 5. His being found in the temple amidst the doctors, in obedience to his Father's will, after the blessed virgin and S. Joseph had sought him three days with sorrow.

The second class contains *the sorrowful Mysteries*, which are, 1. Our Saviour's agony and bloody sweat in the garden. 2. His scourging at the pillar. 3. His being crowned with a crown of thorns, and mocked as a mock-king. 4. His carrying his cross through the streets of Jerusalem to Mount Calvary. 5. His crucifixion and death.

The third class contains *the glorious Mysteries*, which are, 1. Our Saviour's resurrection. 2. His ascension into heaven. 3. The coming of the Holy Ghost. 4. The assumption of the blessed virgin. 5. The super-eminent glory which she enjoys in heaven.

Q In what manner should one contemplate these mysteries in saying the rosary?

A. While reciting the *Hail Marys*, we must endeavour to represent to our imagination, the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as tho' we had been present at it, or saw it transacted before our eyes; by this means we both restrain the wanderings of our imagination, and the more effectually excite various holy affections in our hearts, suitable to the object of each mystery. For example, in reciting the first decade of the joyful mysteries, imagine yourself present with the blessed virgin, when the angel Gabriel appeared, and declared to her the great mystery of the incarnation; and endeavour to keep your mind attentive to what passed on that occasion while you are reciting that decade, exercising in your heart such affections of love, adoration, thanksgiving, praise, or the like, as will naturally arise from a lively application of the mind to the love which Jesus Christ shows to you in that mystery. So also in reciting the decade of the crucifixion and death of our Saviour, *imagine yourself*, as S. Francis de Sales advises, *to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are, they are crucifying your Saviour, in such a manner as the holy Evangelists describe* introd. P. ii. chap 4. Contemplate the blessed virgin at the foot of the cross, all bathed in tears, address the *Hail Marys* to her standing there in an agony of sorrow, and exercise in your heart, such holy affections both towards her and her blessed Son, as the sight of such excessive sufferings in both, will naturally inspire. The same is to be said of all the other mysteries.

Q. Is there any other help to keep our attention fixed upon the mystery?

A. It is a very good practice, used by many, and
much

Chap IV. *Of the Rosary.*

147

much recommended by experience, to express the mystery itself, on which we meditate, in the middle of each *Hail Mary*, immediately after the name of Jesus. This may be variously expressed in different words, according to each one's devotion; and it will serve much to warm our affection, if, in expressing what was done in each mystery, we add, that it was done *for us*, or *for our consolation*, or *for our instruction*, &c according as the mystery itself requires, or admits. The following may serve as a model. *In the joyful mysteries*, let the *Hail Marys* of the first decade be said thus, "Hail Mary full of grace; our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus, *who was made man for us*. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen." In the second decade, instead of *who was made man for us*, say, *who sanctified S. John the Baptist in his mother's womb for us*. In the third decade, *who was born in a stable for us*. In the fourth, *who was presented in the temple to his heavenly Father for us*. In the fifth, *who was found in the temple doing his Father's business for our instruction*.

In the sorrowful mysteries, for the first decade, *who suffered his agony and bloody sweat for us*. 2. *Who was scourged at the pillar for us*. 3. *Who was crowned with a crown of thorns for us*. 4. *Who carried his cross for us*. 5. *Who was crucified and died for us*.

In the glorious mysteries, for the first decade, *who rose from the dead for our justification*. 2. *Who ascended into heaven to prepare a place for us*. 3. *Who sent down his holy Spirit for our sanctification*. 4. *Who took thee up both soul and body to heaven for our comfort and instruction*. 5. *Who crowned thee Queen of saints and angels for our consolation*.

Q. Why is the *Hail Mary* so often repeated, and the Lord's Prayer but once, in each decade?

A. The main view of this holy exercise, is to

adore Jesus Christ in all the mysteries of our redemption, and to honour his blessed mother, who had so great a share in them : now in the *Lord's Prayer*, there is not a word that relates to these sacred mysteries, but the *Hail Mary*, especially with the additional clause, as just explained, contains nothing else. We begin, however, each decade with the *Lord's Prayer*, to show that our intention is chiefly directed to the divinity, from whom every good and perfect gift descends ; and we end it with the doxology, to show that we offer up the whole to the glory of the adorable Trinity ; but we repeat the *Hail Mary* oftener, both because that is the prayer which contains the view and intention which is proper to this exercise of devotion ; and also, that the mind may have time to contemplate and reflect at leisure upon the mystery, which is proper to each decade.

Q. But does not that imply that we honour the blessed virgin in this exercise more than God ?

A. God forbid ! Such a blasphemous thought we abhor and detest. Indeed, the adversaries of our religion lay this to our charge, but most unjustly ; for though the *Hail Mary* be immediately addressed to that ever blessed virgin, yet it is evident, from what we have seen above in explaining it, that all the praises there given to her are referred to her blessed Son, as the fountain and source of all her excellency, and benediction and praise is also in particular given to him in that expression, *Blessed is the fruit of thy womb, Jesus*. When the woman, in the gospel, cried out to our Saviour, in a rapture of admiration, *Blessed is the womb that bare thee, and the breasts that gave thee suck*, whether did she praise our Saviour or his blessed mother most ? Surely our Saviour ; for she only pronounced her blessed, for being the mother of such a son : the case is the same here : all the praises given to the blessed virgin in the *Hail Mary*, are only because she was the mother of

Chap..IV. *Of the Rosary.* 149

of Jesus Christ, and consequently, they all belong much more to him than to her.

Q. But why fix upon the precise number, *ten*, in repeating the *Hail Mary* in each decade?

A. Since it was judged proper, for the above reasons, to repeat the *Hail Mary* more than once, some certain number of times behoved to be fixed upon, for the sake of regularity and order. The reason why *ten* was preferred, is because as the whole exercise is divided into fifteen parts, the number *ten* being allotted to each part, makes the *Hail Mary* be repeated one hundred and fifty times in the whole, in imitation of the one hundred and fifty psalms composed by David, and hence this holy exercise is sometimes called *the Psalter of the Blessed Virgin*.

Q. What is the meaning of using the beads while reciting the rosary?

A. When the mind is attentive in this holy exercise, and occupied internally with the sacred mystery proposed to her consideration, or even when her attention is dissipated by distractions, to which the imagination is often unavoidably subjected, in either case, one must be apt not to observe the exact number of prayers in each decade, but either fall short of that number, or go beyond it. To prevent this, and to preserve order and regularity, a thing so desirable in all our devotions, and expressly commanded by S. Paul, who says, *Let all things be done decently, and according to order.* 1 Cor. xiv. 40. we make use of the beads, which are so disposed, that there is always a large one for *the Lord's Prayer*, and ten smaller ones for the ten *Hail Marys*; and when they are properly fixed, the large one is placed at a little distance from the small ones, so that by turning over one of these for every *Hail Mary*, when we come to the large one, at a greater distance from the rest, this serves as a signal to put us in mind, that we are at the end of the decade; and experience shows, after a very little practice, how fit this signal

is for that purpose, and even for recalling our wandering thoughts, and enabling us to recover our recollection, when it happens to be dissipated. Instead of beads, some use a small ring with ten studs upon it; but when both these are wanting, one may use his ten fingers, shutting them one after another for each *Hail Mary*. From this use of the beads, this exercise is sometimes called *the Beads*.

Q. Is the rosary a powerful means to obtain favours from God?

A. When said with the proper dispositions, there can be no doubt of its great efficacy in obtaining what we ask; for, (1.) What vocal prayers can be more acceptable to God than those which are dictated and inspired by himself? (2.) What more *prevailing motives to incline him to mercy*, than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone we can receive any favour from God? (3.) How many public favours, attested by the church in her public offices, have been obtained by this means? (4.) How many private graces are recorded to have been received from the same source? (5.) S. Francis of Sales in his introd. P. II. Ch. 1. gives this attestation of its efficacy. *The beads are a most profitable way of praying, if you know how to say them in a proper manner; and to this end procure some of these little books, which teach the way of reciting them.* (6.) Hence we find it exceedingly praised, highly recommended, and daily practised by the most eminent saints in the Church of Christ. (7.) Hence it has been strongly recommended to the faithful by many popes, who, to encourage us to practise it, have granted many spiritual favours and indulgences to those who do so: And, (8.) Experience itself will soon convince all, who apply to it in earnest, how powerful a means it is to obtain our petitions from the almighty.

Q. What do you mean by saying that the rosary con-

contains *prevailing motives to incline God to mercy?*

A. When we present any petition to God, we must never presume to ask it, from any merits of our own; alas! if we were treated according to our own deservings, what would become of us? for though we should do all that is commanded us, we must acknowledge that we are but unprofitable servants. The only reasons we can use to move God to mercy, and on which we can ground our hope of being heard, are (1.) His own divine perfections, his infinite mercy, his goodness, his fidelity to his promises, and the like, which we find often used in the prayers of his servants which are recorded in the scripture. (2.) The merits of Jesus Christ, his afflictions, his virtues, and all he did and said and suffered for the glory of his heavenly Father and for our salvation; these are motives of our confidence proper to the christian religion, because we know that it is only in and through Jesus Christ that we can receive any favour from God. (3.) The prayers and intercession of his holy saints, now reigning with God in glory, and the love that God has for them; for if, for their sakes, and at their prayers, even while they were in their mortal state, he was so ready to grant favours to others, of which we read many examples in scripture; how much more will he be so, now that they see him face to face, and enjoy his blessed presence in heaven? Now in the rosary, motives of all these three kinds are found in great abundance; and for this reason it is that in those books of instruction for saying the rosary, where the practice of it is given at full length, after every decade there is added a prayer, suited to the mystery of that decade, begging some favour, from motives corresponding to that mystery.

Q. But as all have not those books, and it would be too great a burden, for the generality of people, to get all those prayers on their memory, could no
easier

easier method of presenting those motives to God be proposed?

A. In every mystery of the rosary we find two kinds of motives which we may make use of to animate our petitions and incline the divine mercy to grant them. Some are general, which may fitly be used in every mystery; and others are particular to each mystery, and are taken from the circumstances belonging to it. Now a very little attention will render both kinds familiar to us, and if we use either or both kinds at the end of each decade, which we may do by way of a Litany, we shall find it a most easy and profitable manner of performing this holy exercise.

Q. How should this be done?

A. For example, suppose I should use this devotion in order to obtain from God the virtue of humility: After reciting the first decade on the incarnation with the proper dispositions, I address myself to God in this manner; "O my God, I earnestly beseech thee, by the sacred mystery of the incarnation of Jesus; *Have mercy on me.*"

"By all the circumstances of this joyful mystery, *Have mercy on me.*"

"By thy infinite love to man, manifested in the incarnation of Jesus; *Have mercy on me.*"

"By thy unspeakable goodness to me, in bringing me to the knowledge of this blessed mystery: *Have mercy on me.*"

"By the humility and obedience of Jesus in making himself man: *Have mercy on me.*"

"By all the love that Jesus has for my poor soul, in making himself man for my salvation, *Have mercy on me.*"

"By all the love you have for Jesus, and the zeal you have for his glory and my salvation, *Have mercy on me.*"

"By all the endearing motives, that ever were brought by pious souls, from the incarnation of

"Je-

“ Jesus, to move your tender heart to pity, *Have mercy on me, and grant me grace to be truly meek and humble of heart, after the example of Jesus.*”

“ I also beseech you, by the love you bear to the ever blessed virgin mother of Jesus, by all the graces you bestowed upon her to fit her for so great a dignity, and by all the virtues she exercised on this occasion, to have pity upon me, and grant me a profound humility.

This is a specimen of the general motives, which, with a very small variation, are equally applicable to all the other mysteries. As an example of the particular motives drawn from the circumstances, let us take the scourging at the Pillar ; here, after reciting that decade, I address myself to God the Father in this manner.

“ O my God, behold thy beloved Son Jesus scourged at the pillar for my salvation, look upon the face of thy Christ, and *have mercy upon me.*”

“ By his sacred hands bound to the pillar ; *Have mercy on me.*”

“ By his virginal body exposed naked to the laughter of his enemies, *Have mercy on me.*”

“ By his adorable shoulders torn with cruel scourges ; *Have mercy on me.*”

“ By the streams of tears that flowed from his lovely eyes in commiseration for the miseries of my soul : *Have mercy on me.*”

“ By the streams of blood that flowed from his wounded shoulders to wash away my sins : *Have mercy on me.*”

“ By all that Jesus did, and said, and thought and suffered on this occasion, *Have mercy on me, and adorn my poor soul with the humility of Jesus.*”

Now both these kinds of motives, the general and particular, may either be used separately, after different mysteries, or they may be mixed together after the same decade, and with a very little variation they may be addressed either to God the Father, as above,

or

or to Jesus Christ ; or to the blessed virgin, to move her maternal heart, to be more earnest in pouring forth her prayers for us ; And by this means we have an ample field, in which to employ ourselves in most profitable prayer for hours together, if we please, with a most affecting variety in practice, and yet always tending to the same great object, the moving God to grant the desires of our heart.

Moreover, when a person accustoms himself to this method, his own piety without any book will soon suggest many other endearing motives, besides these above mentioned ; and the presenting our petitions to God in this manner has a wonderful efficacy to animate our prayer, to inflame our affections, to increase our fervour, to dilate our desires, and to fortify our confidence of being heard ; all which are the very qualities of prayer which render it most efficacious in the sight of God, and powerful in obtaining from him what we ask.

Q. What other advantages has this exercise of the rosary, besides those above mentioned ?

A. (1.) It is a most easy exercise of solid piety, and fitted for all capacities. It requires no more learning to practise it, but that a person know the three prayers of which it is composed, and the several mysteries of our redemption ; which every catholick is taught from his earliest years. (2.) It is a most excellent employment when one is on a journey ; because it requires no stress of reasoning, but only a moderate application to the several mysteries, and serves wonderfully to make the road seem short and easy, and to keep away idle and unprofitable thoughts. (3.) It is also an excellent devotion for people in sickness, who are not able to say their ordinary prayers, but may say a decade of the rosary, at as many different intervals, as their situation will allow, or may require. (4.) But in a particular manner, it is a most profitable exercise in the time of mass, especially for those who can-

not

not read, if it be said at leisure, with proper attention and a short prayer, as above explained, be said after every decade. A third part of the whole, or one chaplet, will require much about the same time that the mass ordinarily takes; only care must be taken that the prayer after each decade be addressed to almighty God or to Jesus Christ, and have always a reference to the holy sacrifice; offering up the mystery of each decade and the circumstances of it in union with what the Priest is doing at the altar, for the glory of God, in thanksgiving for all his benefits, to obtain pardon for our sins, and such graces and favour as we want to pray for, both for ourselves and others and for the whole Church. It will also be proper that the second part, or the sorrowful mysteries, be most commonly used at mass, as they commemorate the passion and death of our Saviour, which is celebrated in that holy sacrifice.

Q. How often should one use this exercise of the rosary?

A. This must depend upon every one's circumstances and devotion. Some, who have more time at their own disposal are accustomed to say a third part of it, or one chaplet, every day, by which means they go through the whole twice in a week. Others who have less time to spare, say two decades regularly every week day, and three upon Sunday, by which they compleat the whole once every week. Some say it in private by themselves; others in public with their family, and make it a part of their family worship. But in this each one must consult his own particular situation.

Q. What is the form of practising it?

A. We may begin by saying, "In the name of the Father + and of the Son, and of the Holy Ghost. *Amen.* Blessed be the holy and undivided Trinity now and for ever more. *Amen.* Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy

“ thy gracious assistance, that every prayer and
 “ work of ours may begin always from thee, and by
 “ thee be happily ended ; through Christ our Lord.
 “ *Amen.*”

Then immediately begin by the Lord's prayer
 and go on as above explained. After we have end-
 ed one Chaplet, or as far as we intend to say at that
 time, we conclude with the hymn called *Salve*
Regina, which is as follows.

The Salve Regina.

Hail to the Queen, who reigns above,
 Mother of clemency and love :
 Hail thou, our hope, life, sweetness : we
 Eve's banish'd children, cry to thee.

We from this wretched vale of tears,
 Sends sighs and groans unto thy ears :
 Oh ! then, *sweet advocate*, bestow
 A pitying look on us bestow.

After this exile, let us see
 Our blessed Jesus, born of thee ;
 O merciful, O pious maid,
 O gracious Mary, lend thy aid.

V. Pray for us, O holy Mother of God.

R That we may be made worthy of the promises
 of Christ.

Let us pray.

O almighty and eternal God ! Who didst prepare
 the body and soul of the glorious Mary, mother and
 virgin, that by the co-operation of the Holy Ghost,
 she might become a worthy dwelling for thy Son :
 grant, that as we rejoice in her commemoration, so,
 by her pious intercession, we may be delivered both
 from present evils, and everlasting death, through
 the same *Jesus Christ*, our Lord. *Amen.*

+ May the divine assistance remain always with
 us. *Amen.*

§ 6. *An universal Prayer for all things necessary to Salvation.*

O my God, I *believe* in thee, do thou strengthen my faith. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to *love* thee daily more and more. I am *sorry* that I have offended thee, do thou increase my *sorrow*.

I *adore* thee as my first beginning. I *aspire* after thee as my last end. I give thee *thanks* as my constant Benefactor. I *call* upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy *wisdom*, to restrain me by thy *justice*, to comfort me by thy *mercy*, to defend me by thy *power*.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy *will* may be done, because it is thy *will*, and in the manner thou willest.

I beg of thee to enlighten mine *understanding*, to enflame my *will*, to purify my *body*, and to sanctify my *soul*.

Give me strength, O my God, to expiate my *offences*, to overcome my *temptations*, to subdue my *passions*, and to acquire the *virtues* proper for my state.

Fill my heart with a tender *affection* for thy goodness, a *hatred* for my faults, a *love* for my neighbour, and a contempt of the world.

Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality by *mortification*,
 O avarice

158 *A devout Prayer in honour* Ch IV.
avarice by *alms-deeds*, anger by *meekness*, and tepidity by *devotion*.

O my God, make me *prudent* in my undertakings, *courageous* in dangers, *patient* in afflictions, and *humble* in prosperity.

Grant that I may be ever *attentive* at my prayers, *temperate* at my meals, *diligent* in my employments, and *constant* in my good resolutions.

Let my conscience be ever *upright* and *pure*, my exterior *modest*, my conversation *edifying*, and my comportment *regular*.

Assist me, that I may continually labour to overcome *nature*, to correspond with thy *grace*, to keep thy *commandments*, and to work out my *salvation*.

Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*.

Grant that I may prepare for *death*, that I may fear thy *judgments*, that I may escape *hell*, and in the end obtain *heaven*, through *Jesus Christ*. Amen.

§ 7. *A devout Prayer in Honour of the Five Wounds of our Saviour.*

Q. What is the nature and design of this prayer?

A. To meditate on the passion of Jesus Christ is one of the most profitable exercises of a christian, and a source of numberless benefits to the soul. In it we see the most convincing proofs of the love of God to us, and the most powerful motives to excite our love to him. In it we find the most striking demonstration of the infinite hatred which God has to sin, and the rigour of that justice with which he pursues it. But at the same time, it gives us the most encouraging motives to confide in his infinite mercy, if we return to him, and, by a sincere repentance and fervent prayer, endeavour to appease his indignation. Our Saviour has again and again assured us, that whatever we ask the Father in his name,

Chap. IV. *of the Five Wounds.* 159

name, that he will give us ; and surely we can never ask more effectually in his name, than when we ask through the merits of those sacred wounds, which he endured for our salvation. Now, among all the wounds which our Saviour endured in the course of his passion, the two wounds of his hands, and the two of his feet, by which he was fastened to the cross, and the wound of his side, by which a passage was opened to his sacred heart, bear the most distinguished place, and are commonly called *the Five Wounds of Jesus*. The prayer of these five wounds is a very pious exercise of devotion, fitted to all capacities, and a powerful means of obtaining any favour from God. It consists in contemplating these wounds one by one, in exercising some holy affections towards Jesus Christ on their account, in begging the favour we want for their sake, and in saying the *Lord's Prayer* and the *Hail Mary* in honour of each wound. The practice is as follows.

“ First, place yourself in spirit at the foot of the
 “ cross, that is, represent to your mind your blessed
 “ Saviour hanging upon the cross, and the streams
 “ of blood flowing down from his wounds ; then,
 “ fixing the eyes of your understanding on the
 “ wound of his right hand, say to the following
 “ purpose.”

Adoration.

Hail ! Sacred wound of the right hand of Jesus !
 Hail precious stream that flowed from that painful
 wound ! I adore thee, O my Redeemer, I exalt and
 magnify thy holy name, for that unspeakable love
 that brought thee from heaven to suffer such pain
 for my sake ; look upon me, O my God, with the
 eyes of mercy and compassion, and thro' the merits
 of the sacred wound of thy right hand, be pleased to
 grant me N. N. (*here mention the favour you want
 to ask*) and accept in mercy of these prayers which

160 *A devout Prayer in honour* Ch. IV.

I offer up to thee in honour of this sacred wound,
Our Father. Hail Mary.

“ After this turn to the wound of the left hand,
“ and, fixing the eyes of your understanding upon
“ it, say to this or such like purpose.”

Faith.

Adorable wound of the left hand of Jesus, I praise thee! Most blessed stream that flowed from that sacred wound, I adore thee! All praise, honour, and glory be to thee my Jesus, for suffering such pain for love of me. Thou art Christ the Son of the living God, equal to thy Father in all things, and perfectly happy in his bosom from all eternity; yet thou didst make thyself man, that thou mightest die for me, and save my soul from eternal misery! I confess thee to be my God, my Redeemer, and my Judge; I adore thee, I love thee. I tremble in thy presence; I beseech thee, by the sacred wound of thy left hand, to look upon me in mercy, and grant me whatever thou seest necessary for the sanctification of my soul, and particularly N. N. and accept in mercy of these prayers, which I offer up in thanksgiving and praise to thee, for the wound of thy left hand. *Our Father. Hail Mary.*

“ Next turn your eyes to the wound of his right
“ foot, and speak to him from your heart to this
“ effect.”

Humility.

O most adorable wound of the right foot of Jesus! How does it pierce my heart with sorrow to contemplate thee, and consider the torment my blessed Jesus suffered in thee for my salvation! Oh! my Saviour, who am I that thou shouldst suffer such pain for my sake? I humble myself exceedingly before thee, as a poor miserable sinner, and acknowledge my poverty, my misery, and my sins, in thy presence. I do not deserve the least of thy favours,
and

Chap. IV. *of the Five Wounds.* 161

and am utterly incapable of doing any good without thee. O cast me not away from thy presence, as my sins deserve, but create a clean heart within me, and thro' the merits of the sacred wound of thy right foot, be pleased to continue thy blessed care of me, and grant me N. N. and in honour of that sacred wound, I offer up these prayers to thy divine Majesty. *Our Father. Hail Mary.*

“ Then, turning to the wound of the left foot,
“ and fixing your mind upon it, say,”

Hope.

But tho' my own unworthiness confounds me, and the sense of my ingratitude oppresses me, yet when I behold thy sacred wounds, O my Jesus, my heart is filled with new courage; for the sight of them proclaims aloud how great thy mercy is, and how infinitely it exceeds my greatest misery. Hail sacred wound of the left foot of Jesus! Convincing proof of his infinite love to me! All praise and glory be to him who suffered you to save me! My hope and confidence is fixed in thee, O my God, for thou art my salvation and my strength! O do thou confirm my hope, and establish my soul in thee, that I may never never more be separated from thee. By this sacred wound of thy left foot, I beseech thee to hear me, and grant me N. N. and accept of these prayers which I offer in its honour. *Our Father. Hail Mary.*

“ Lastly, raising up your thoughts to the wound
“ of his side, and contemplating the stream of blood
“ and water flowing down from it to the ground,
“ address yourself to him as follows.”

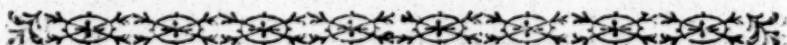
Charity.

Hail sacred wound of the side of Jesus! Hail blessed passage to his lovely heart! Oh! that I could contemplate thee with the love of a Magdalen, and melt into tears of sweet devotion in honour of thee!

162 *Of the Church Litanies.* Chap. V.

O boundless love of Jesus ! inflame my heart with thy heavenly fire ! Consume in me, O my God, all earthly affections, and fix my soul in thy holy love for ever. O my Jesus, I love thee ; I love thee above all things, and desire to love thee only, because thou alone deservest all my love. I throw myself into the arms of thy holy love, I abandon myself wholly to thy blessed will ; Jesus, I offer myself and all that I have or am to thee ; do with me, my God, whatever thou pleasest ; by the sacred wound of thy side, by the precious stream that flowed from it, by thy blessed heart burning with love for me, I beg and beseech thee, never forsake me, but grant me the continual assistance of thy holy Spirit, and accept in mercy of these prayers I offer in honour of thy wounded side. *Our Father. Hail Mary.*

“ The affections exercised in this holy exercise
“ may be varied many different ways, according to
“ each one’s devotion ; these set down above, of the
“ principal and most necessary virtues, are proposed
“ as an example, and they may be extended or
“ shortened at pleasure.”



C H A P. V.

Of the Church Litanies.

Q **W**HAT is understood by a *Litany* ?

A. A Litany is a publick form of prayer, and fervent supplication, made by the priest and people together, in order to appease the wrath of God, to move him to mercy, and to obtain his grace and benediction, through the intercession of his holy saints, and the merits of Jesus Christ, represented to Almighty God in the principal mysteries of

Chap. V. *Of the Church Litanies.* 163

of our redemption ; which, as we have seen above, are the most powerful motives to incline God to mercy.

Q. Are the litanies of the church to be used only in public ?

A. By no means ; they may, and often are said in private families, as part of their family worship ; and then the part which, in the public offices of the church, belongs to the priest, may be performed by any one present, the rest answering what belongs to the people. Nay, they also are often used by single persons, as part of their own private devotions.

Q. On what occasions does the church use litanies in her public offices ?

A. On several occasions ; such as, in many of her public processions on great solemnities ; on S. Mark's day, the 25th of April ; and on the three rogation days, which are set apart as days of public prayer and supplication ; on the Saturdays of the four Ember Weeks, and at all other times when holy orders are conferred on those who are chosen for the ecclesiastic state ; and particularly in times of public calamity or danger ; and experience shows the powerful effect they have to find mercy with God, by the many deliverances which have been obtained, in such distressing times, by their means.

Q. How many different litanies are authorised by the church, and used by her in public ?

A. Only two, the Litany of the Saints, and the Litany of the Blessed Virgin of Loretto ; for the litanies for the sick and for dying persons, are only abridgments of the litany of the saints, applied to these particular cases.

Of the Litany of the Saints.

Q. Why is this litany called *the litany of the saints* ?

A. Because, after first invoking the blessed Trinity, and crying to each of the divine persons for mercy,
it

164 *Of the Church Litanies.* Chap. V.

it begins with a humble supplication, addressed to all the different orders of the saints in heaven, to implore their intercession for us, that our prayers, which follow, may be the more acceptable to God, when joined with those of all these his faithful friends and holy servants; and also, that the church triumphant in heaven, joining with the church militant on earth, in pouring forth their fervent supplications to God, he may the more effectually be moved to grant us the mercy and grace for which we sue: and indeed, if the *prayer of one just man* upon earth, *availeth much*, as S. James assures us, what may not be expected, when so many thousands of *the spirits of just men made perfect*, who see God face to face in his glory, join with the faithful upon earth to implore the divine mercy of our heavenly Father? Besides, as humility is one of the most necessary conditions of prayer, and the scripture assures us, that God *has regard to the prayer of the humble, and despises not their petition.* Psa. ci. 18. Nay, that *the prayer of him that humbleth himself shall pierce the clouds; and till it come nigh, it will not be comforted, and will not depart till the Most High behold; and the Lord will not be slack.* Eccclus. xxxv. 21. For this reason, by begging the saints to join their prayers with ours, we make an act of profound humility, acknowledging the unworthiness of our own prayers, and hoping that God will grant, through the prayers of his holy saints, what he may justly deny to us undeserving sinners, as he accepted the prayers of Job for his three friends, tho' he refused to accept of their own. At the same time, as we know that all the efficacy of their prayers, as well as of ours, rests entirely on the merits of Jesus Christ, we do the greater homage to our blessed Saviour, when we engage all his glorious saints to join with us, in begging the divine bounty, through his merits and for his sake, to grant us that mercy and grace which we stand in need of.

Q. What is the nature of the other parts of the Litany of the Saints?

A. After the invocation of the Saints to pray for us, the Priest then proposes several dreadful evils from which we beg to be delivered, and adds after them some of the principal mysteries of our redemption for the sake of which we implore that deliverance; and at each of these the people answer, *O Lord deliver us.* In the third place the Priest puts up several fervent petitions for different graces for ourselves and for the whole Church, at each of which the people answer, *We beseech thee to hear us.* Then follow several devout prayers, taken principally from the Psalms, which are said alternately by the Priest and people; And lastly the whole is concluded by a variety of prayers, said by the Priest, in name of the whole people, of which some are penitential, imploring mercy and pardon for sin, the others are supplications for some most necessary graces for ourselves and for all the faithful.

Q. Is then the use of this Litany of the Saints a profitable exercise?

A. Most undoubtedly; Whoever considers the explication we have given of it, will easily see that it is one of the most profitable prayers we can use, provided it be practised with the proper dispositions of humility, attention and favour.

Of the Litany of the Blessed Virgin of Loretto

Q. Why is this Litany called *the Litany of the blessed Virgin*?

A. Because in it we implore the mercy of God, through the intercession of the blessed Virgin Mary; and beg the help of her prayers, by addressing ourselves to her under all those glorious titles which belong to her.

Q. Why is it called *the Litany of Loretto*?

A.

166 *Of the Church Litanies.* Chap V.

A. Because in the famous Church of the blessed Virgin in that city, this Litany is sung with great solemnity every Saturday, and on all the festivals of our Lady.

Q. What are different parts of this Litany?

A. First, we begin by invoking the adorable Trinity, and each of the three divine persons, for mercy; to show that all mercy and every good thing comes from God, who is the fountain and origin of all good. Then we address ourselves to the blessed Virgin, begging the help of her prayers to obtain that mercy for us, of which we acknowledge ourselves to be unworthy. After this we have recourse to Jesus Christ the Lamb of God that takes away the sins of the world, to show that all our hopes of obtaining that mercy, through the intercession of his blessed Mother, are wholly founded in the merits of his passion and death, by which he takes away the sins of the world. Lastly, the whole ends by a short anthem addressed to the blessed Virgin, and a prayer to God, begging that through the cross of Christ we may be brought to a glorious resurrection.

Q. What are the sacred titles by which we address the B. Virgin in this Litany?

A. They are of four kinds: The first kind regards those which belong to her most exalted dignity of being *the Mother of God*. Thus she is called, *Mother of Divine grace*; because she is the Mother of Jesus Christ, who is himself the greatest grace which God could bestow on man, and the source and fountain of all grace to us. Then she is called *most pure, most chaste, undefiled, untouched Mother*, to show her immaculate purity; because, though being a Mother, she still remains a pure Virgin; hence she is termed *amiable Mother*, on account of her so great purity and sanctity, which renders her the most lovely of all God's creatures; and *admirable Mother*, by reason of that amazing wonder of her being *Mother* and *Virgin*, at the same time. The

Chap. V. *Of the Church Litanies* 167

The second kind of titles addresses her as *Virgin*, mentioning several of her most remarkable and endeavouring virtues ; thus she is called, *most prudent*, on account of that admirable prudence with which she behaved on all occasions ; *most venerable*, by reason of her great sanctity ; *most renowned*, being celebrated through the whole world, according to her own prophecy, when she said, *Behold from henceforth all generations shall call me blessed.* Luk. i. *Most powerful*, her prayers being most efficacious in obtaining what she asks from her blessed Son, for us ; *most merciful*, from the love and compassion, which she has for man ; *most faithful*, because experience shows how ready she is to help, by her powerful prayers, all those who with a sincere heart, put themselves under her protection.

The third kind contains several mystical appellations, which show forth her high prerogatives. Thus she is called (1.) *Mirror of justice*, because her whole life and conversation presents to the world the most perfect example of all christian justice, that is, of all virtues, of all perfection. (2.) *Seat of wisdom*, because she was the seat or dwelling place of the Son of God, who is the eternal wisdom of the Father ; and also because she herself was superabundantly replenished with all heavenly wisdom. (3.) *Cause of our joy*, because she is the happy one, chosen by the great God, by whom the redeemer was made man, and brought into the world. (4.) *Spiritual Vessel*, *Vessel of honour*, and *Vessel of singular devotion* ; the title of *Vessel*, is taken from what Jesus Christ said of St. Paul, that he was *to him a vessel of election*, Acts ix. and signifies, an instrument in the hand of God of doing great things ; the blessed Virgin is truly such ; she is a *spiritual Vessel*, being filled with the spirit of God, by whose divine operation the great work of the incarnation was accomplished in her : She is a *Vessel of honour*, on account of that high dignity to which she was exalted

168 *Of the Church Litanies.* Chap. V.

exalted ; and she is a *Vessel of singular devotion*, by reason of her continual union with the will of God both in doing and suffering, which is the essence of true devotion, and in which she never had an equal among the children of men. (5.) *Mystical rose* ; among the praises which the divine wisdom gives of itself, under many symbolical figures, one is this, *I was exalted as a rose plant in Jericho* ; Eccclus. xxiv. 18. The rose is one of the most beautiful flowers, and sends forth a most fragrant aromatical smell, highly delightful to man. The blessed Virgin, who above all the rest of mankind was filled with divine wisdom, is truly a *mystical rose* in the sight of God, being most beautiful in his eyes, and during the whole course of her life, continually sent up to him the most acceptable odour of all virtues. (6.) *Tower of David, Tower of Ivory* ; a Tower is a place of strength and refuge ; the blessed Virgin is truly such, by her powerful protection, to all such as have recourse to her intercession ; and therefore she is afterwards called, *the refuge of sinners*, on account of her tender compassion for sinners, and her earnest prayers for their conversion. She is called the *Tower of David*, because she was of the race of David, and prefigured by what the Holy Ghost in the Song of Solomon says of her as his spouse, *Thy neck is as the Tower of David, which is built with bulwarks ; a thousand bucklers hang upon it, all the armour of valiant men.* Chap. iv. v. 4. She is also called *Tower of Ivory*, both on account of her spotless purity, figured by the Ivory, and also because the Holy Ghost says of her, *Thy neck is as a Tower of Ivory.* Cant. vii. 4. (7.) *House of Gold* ; because she was the dwelling house of the King of Heaven, during the nine months he remained in her sacred bowels, prepared by the Holy Ghost of the most pure gold of perfect charity, to be a palace worthy of so great a King. (8.) *Ark of the Covenant* ; because as the ark, in the old

Chap. V. *Of the Church Litanies.* 169

old Law, contained the two tables of the Law, the observance of which was the great condition required by God of his people in the covenant he made with them; so the blessed Virgin contained in her womb, and brought forth into the world, Jesus Christ our Saviour, who *is the mediator of a better covenant, which is established on better promises.* Heb. viii. 6. to which promises we are entitled by a faithful observation of his holy gospel. (9.) *Gate of heaven*; because she is the gate by which Jesus Christ came into this world, that he might open to us the gates of heaven; and by her powerful intercession obtain for us admittance to that blest abode. (10.) *Morning star*; because as the morning star is the forerunner of the day, and a sure sign of the approaching sun; so the blessed Virgin, appearing in this world, was a forerunner of that blessed day of grace which was rising *to those that sat in darkness and in the shadow of death*, and a sure sign of the approach of the sun of righteousness, *which enlightens every man that cometh into this world.* Jo. i. 9. (11.) *Health of the weak; refuge of sinners* (for this see above N. 6.) *Comfort of the afflicted; and help of christians*; these denote some of the many benefits she obtains for us by her prayers.

The fourth kind of titles display the exalted station to which she is raised in heaven, in consequence of her being the mother of Jesus Christ, which raises her as far above all the other saints as the dignity of mother is above that of servants. Hence, as Jesus Christ is King of all the saints and angels, she as his mother is justly honoured with the glorious title of being their Queen.

Q. For what reasons are all these glorious titles made use of in this Litany?

A. For several reasons: (1.) To honour her sacred person, by acknowledging all these her eminent dignities, her virtues and high prerogatives. (2.) To adore and honour her blessed Son, the author of

all her greatness. (3.) To animate our confidence of obtaining from him, through her intercession, the mercy we implore. (4.) To engage her the more effectually to patronise us, by addressing ourselves to her under so many affecting and endearing titles.

Q. Besides these publick Litanies authoris'd by the Church, are there any others in use among the faithful?

A. Yes, there are several others, compos'd by pious servants of God, for the use of the faithful in their private devotions. They all proceed upon the same plan and form with the Church Litanies; are generally the same in substance, and differ from them only in their greater or less prolixity, and in the way they are expressed. After the two Litanies of the Church we shall subjoin the *short Litany of Jesus*, as that is in pretty general use among the faithful in this country; the nature and design of it will easily be seen on perusing it, from what has been said above.

The Litany of the Saints.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of Heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary, *Pray for us.*

Holy Mother of God,

Holy Virgin of Vir-
gins,

St. Michael,

St. Gabriel,

Pray
for
us.

St. Raphael,

All ye holy Angels and

Arch-Angels,

All ye holy Orders of

bless'd Spirits,

Pray
for
us.
St.

St. John Baptist,
 St. Joseph,
*All ye holy Patriarchs
 and Prophets,*
 St. Peter,
 St. Paul,
 St. Andrew,
 St. James,
 St. John,
 St. Thomas,
 St. James,
 St. Philip,
 St. Bartholomew,
 St. Matthew,
 St. Simon,
 St. Thadde,
 St. Matthias,
 St. Barnaby,
 St. Luke,
 St. Mark,
*All ye holy Apostles
 and Evangelists,*
*All ye holy Disciples
 of the Lord,*
All holy Innocents,
 St. Stephen,
 St. Laurence,
 St. Vincent,
 St. Fabian and Se-
 bastian,
 St. John and Paul,

St. Cosmas and
 St. Damian,
 St. Gervase and
 Protase,
All ye holy Martyrs,
 St. Silvester,
 St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
*All ye holy Bishops
 and Confessors,*
All ye holy Doctors,
 St. Anthony,
 St. Bennet,
 St. Bernard,
 St. Dominic,
 St. Francis,
*All ye holy Priests and
 Levites,*
*All ye holy Monks and
 Hermits.*
 St. Mary Magda-
 len,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecily,
 St. Catharine,
 St. Anastasia,

Pray for us.

Pray for us.

All ye holy virgins and widows, *Pray for us.*
 All ye men and women, saints of God, *Make in-
 tercession for us.*

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil, *O Lord deliver us.*

From all sin, *O Lord deliver us.*

From thy wrath, *O Lord deliver us.*

From sudden and unprovided death, *O Lord deliver us.*

From the deceits of the devil, *O Lord, &c.*

From anger, hatred, and all ill-will, *O Lord deliver us.*

From the spirit of fornication, *O Lord, &c.*

From lightning and tempest, *O Lord, &c.*

From everlasting death, *O Lord deliver us.*

By the mystery of thy holy incarnation, *O Lord deliver us.*

By thy coming, *O Lord deliver us.*

By thy nativity, *O Lord deliver us.*

By thy baptism and holy fasting, *O Lord deliver us.*

By thy cross and passion, *O Lord, &c.*

By thy death and burial, *O Lord, &c.*

By thy holy resurrection, *O Lord, &c.*

By thy admirable ascension, *O Lord, &c.*

By the coming of the Holy Ghost the Comforter, *O Lord deliver us.*

In the day of judgment, *O Lord deliver us.*

We sinners, *Do beseech thee to hear us.*

That thou spare us, *We beseech thee, &c.*

That thou pardon us, *We beseech thee, &c.*

That thou vouchsafe to bring us to true penance, *We beseech thee to hear us.*

That thou vouchsafe to govern and preserve thy holy church, *We beseech thee to hear us.*

That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion, *We beseech thee to hear us.*

That thou vouchsafe to humble the enemies of thy holy church, *We beseech thee, &c.*

That thou vouchsafe to give peace, and true concord to christian kings and princes, *We, &c.*

That thou vouchsafe to grant peace and unity to all christian people, *We beseech, &c.*

That thou vouchsafe to comfort, and keep us in thy holy service, *We beseech thee, &c.*

That

That thou lift up our minds to heavenly desires,
We beseech thee to hear us.

That thou render eternal good things to our benefactors, *We beseech thee to hear us.*

That thou deliver our souls, and those of our brethren, kinsfolks and benefactors, from eternal damnation, *We beseech thee, &c.*

That thou vouchsafe to give, and preserve the fruits of the earth, *We beseech thee, &c.*

That thou vouchsafe to give eternal rest to all the faithful departed, *We beseech thee, &c.*

That thou vouchsafe graciously to hear us, *We beseech thee to hear us.*

Son of God, *We beseech thee to hear us.*

Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy on us.*

Christ hear us. Christ graciously hear us. Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. *Our Father, &c.*

V. And lead us not into temptation,

R. But deliver us from evil. *Amen.*

The lxxix. Psalm.

Incline unto my aid, O God ; O Lord make haste to help me.

Let them be confounded and ashamed who seek my soul.

Let them be turned backward, and blush for shame, who desire evils to me.

Let them be turned away forthwith blushing for shame, who say to me, well, well.

Let all that seek thee rejoice and be glad : and let such as love thy salvation say always, the Lord be magnified.

But I am needy and poor, O God help me.

Thou art my Helper, and my Deliverer, O Lord, make no delay.

Glory be to the Father, &c.

V. Save thy servants. *R.* Trusting in thee, O my God. *V.* Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy. *V.* Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us. *V.* O Lord deal not with us according to our sins. *R.* Nor reward us according to our iniquities.

V. Let us pray for our chief bishop *N.*

R. May the Lord preserve him, and give him life, and make him blessed on earth : and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake vouchsafe to render eternal life to all those by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord, and let perpetual light shine on them

V. May they rest in peace. *R.* Amen.

V. For our absent brethren. *R.* O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from the holy place.

R. And from *Sion* protect them.

V. O Lord hear my prayer.

R. And let my supplication come to thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Here, we beseech thee, O Lord, the prayers of thy

thy suppliants, and pardon the sins of them that confesse to thee, that of thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayst both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant *N.* our chief bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works: give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times through thy protection may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through the help of pious supplications, they may obtain the pardon which they have always been desirous of.

Prevent, we beseech thee, O Lord, our actions, by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all.

all those whom thou knowest shall be thine by faith and good works : we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still retains them in the flesh, or the next world hath received them out of their bodies, may, by thy intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins : Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come to thee.

V. Our Almighty and most merciful Lord, graciously hear us.

R. Amen.

V. May the souls of the faithful, thro' the mercy of God, rest in peace.

R. Amen.

*Devout Prayers which may be said after
the Litanies, according to the Diversity
of Times and Occasions.*

A Prayer for God's Holy Church.

O Almighty and everlasting God, who hast revealed thy glory to all nations in Christ ; preserve the works of thy mercy, that thy church spread throughout the world, may persevere with stedfast faith, in the confession of thy name : Through the same Lord Jesus, &c.

For the Chief Bishop.

O God, the pastor and governor of all the faithful,

Chap. V. *Devout Prayers.* 177

ful, mercifully regard thy servant *N.* whom thou hast placed as chief pastor over thy church: Grant him, we beseech thee, that both by word and example he may profit those who are under his charge, that together with the flock committed to him, he may come to everlasting life: Through our Lord, &c.

For all Degrees of the Church.

Almighty and everlasting God, by whose holy Spirit the universal body of the *Catholick Church* is sanctified and governed: Hear, we beseech thee, our humble supplications for all the orders, states, and degrees thereof; that by the gift of thy grace they may all, in their several stations, faithfully serve thee, in unity, peace, and perpetual charity: Thro' our Lord Jesus Christ, *Amen.*

A Prayer in any Necessity.

O God, our refuge and strength, vouchsafe to hear the devout prayers of thy church, thou who art the author of all devotion; and grant that what we ask with faith, we may effectually obtain: Thro' our Lord Jesus, &c.

Against the Persecutors of the Church.

Receive, we beseech thee, O Lord, the prayers of thy church, and mercifully appease thy wrath against us, that all adversities and errors being removed, we may serve thee in secure liberty. Thro' our &c.

For Help against Infidels.

O most merciful God, who rememberest not the
in-

iniquities of them that turn to thee, but mercifully hearest the voice of their tears: Behold with pity the holy temples which are profaned by the hands of infidels, and the affliction of thy beloved flock: Remember thy inheritance which thou hast purchased with the effusion of the most precious blood of thy only begotten Son. Visit the vineyard which thou hast planted, and defend it from the wild boar, which is broken into it, and endeavours to destroy it: Strengthen such as labour in it, by thy power; and giving them victory over their enemies here, make them hereafter possessors of thy kingdom: Thro' the same Lord, &c.

A Prayer for the King.

O Almighty Lord, by whom kings reign, and from whom they derive their power: We humbly beseech thee to preserve thy servant *N.* our king and supreme governor, confirming in him the right understanding of his weighty office, as also his courage and prudence for the due execution thereof: that the sword of justice in his hand may establish us in peace and plenty, to our free progress in true virtue, and to the increase of his own eternal reward: Thro' our Lord, &c.

A Prayer for the Afflicted.

O Almighty everlasting God, the comfort of the sorrowful, and the support of those who are burthened; give ear to the prayers of such as call on thee out of any tribulation, that finding thy mercy present with them in their necessities, their mourning may be turned into joy: Through our Lord, &c.

For Heretics and Schismatics

O Almighty everlasting God, who savest all, who
wouldest

wouldest not that any should perish; favourably look down upon those souls which are seduced by the deceit of Satan: That all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth: Through our Lord, &c.

For the unfaithful Jews.

O Almighty everlasting God, who repellst not from thy mercy even the perfidiousness of the Jews: Hear our prayers, which we offer for the blindness of that people, that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: Through the same Lord, &c.

For the Pagans.

O Almighty everlasting God, who desirest not the death of sinners, but always their life: Mercifully accept our prayers, and deliver the pagans from the worship of idols, and join them to thy church, to the praise and honour of thy glorious name: Through our Lord, &c.

In the Time of War.

O God, who puttest an end to wars, and by the power of thy protection, vanquishest the opposers of such as trust in thee: Help thy servants, who earnestly crave thy mercy, that the cruelty of all our enemies being defeated, we may praise thee with incessant thanksgiving; Through our Lord, &c.

Against Pagans and Turks.

O Almighty everlasting God, in whose hands are the powers of all persons, and the rights of kingdoms:

doms: Incline favourably to the aid of christians, that the pagan and Mahometan people, who trust in their own cruelty, may be crushed by the power of thy right hand. Through our Lord, &c.

In Time of Famine and Pestilence.

Grant us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine: That the hearts of men may know, that such scourges proceed from thy indignation, and cease by thy mercy; Thro' our Lord, &c.

A Prayer against, or in Time of, an Earthquake.

O Almighty and eternal God, who lookest on the earth and makest it tremble; spare those who fear thee, be merciful to those who supplicate thee, that we who have dreaded thy wrath, shaking the foundations of the earth, may continually experience thy clemency, healing its breaches: Thro', &c.

A Prayer for Rain.

O God, in whom we live, and move, and have our being: Grant to us, we beseech thee, competent rain, that partaking sufficiently of thy temporal blessings, we may the more confidently desire everlasting things: Thro' our Lord, &c.

For fair Weather.

Hear our supplications, O Lord, and vouchsafe to thy servants the blessings of fair weather; that we who are justly afflicted for our sins, may, by thy clemency find relief: Thro' our Lord, &c.

In

In any Tribulation.

O Almighty God, despise not thy people, who call unto thee in their affliction, but for the glory of thy name forgive them their sins, and deliver them from all their sorrow: Thro' Jesus, &c.

For Remission of Sins.

O God, who rejectest none, but art pacified by penance, even towards the greatest offenders: Mercifully regard the prayers of thy servants, that by thy mercy we may be pardoned our sins, and enabled to fulfil thy commandments: Thro' our Lord, &c.

Against Temptations.

O God, who justifiest the wicked that repent, and desirest not the death of a sinner: We humbly beseech thy Majesty, with thy heavenly grace, to defend thy servants who trust in thy mercy, and preserve them by thy continual protection, that they may still serve thee, and by no temptations be ever separated from thee: Thro' our Lord, &c. Amen.

The Litany of our B. Lady of Loretto.

So called, because it is usually sung in that sacred Church of Loretto on all Saturdays, and Feasts of the blessed Virgin Mary.

Anth. WE fly to thy patronage, O sacred mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin.

Lord have mercy on us. Christ have mercy on us.
us. Lord have mercy on us.

Q

Christ

Christ hear us. Christ graciously hear us.

God the Father of heaven, Have mercy on us.

God the Son, redeemer of the world, Have mercy on us.

God the Holy Ghost, Have mercy on us.

Holy Trinity, one God, Have mercy on us.

Holy *Mary*, pray for us.

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine grace,

Most pure Mother,

Most chaste Mother,

Undefiled Mother,

Untouched Mother,

Amiable Mother,

Admirable Mother,

Mother of our Creator,

Mother of our Redeemer,

Most prudent Virgin,

Venerable Virgin,

Renowned Virgin,

Powerful Virgin,

Merciful Virgin,

Faithful Virgin,

Mirroure of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honour,

Vessel of singular devotion,

Mystical rose,

Tower of *David*,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the weak,

Pray for us.

Refuge

Refuge of sinners,
Comfort of the afflicted,
Help of christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

O Lamb of God, who takest away the sins of the world, Spare us, O Lord.

O Lamb of God, who takest away the sins of the world, Hear us, O Lord.

O Lamb of God, who takest away the sins of the world, Have mercy on us.

Anthem.

We fly to thy patronage, O sacred Mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin.

Vers. Pray for us, O holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: Through the same Christ our Lord. *Amen.*

Vers. May the divine assistance always remain with us. *Resp.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

The Litany of our blessed Saviour Jesus.

+

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God, the Father, creator of the world,

O God, the Son, redeemer of mankind,

O God, the Holy Ghost, perfecter of the elect,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, the express image of thy Father's glory,

Jesus, the bright ray of eternal light,

Jesus, the increated wisdom, by whom all things are governed,

Jesus, the eternal word, made man for our redemption,

Jesus, most blessed Son of the Virgin *Mary*,

Jesus, most powerful,

Jesus, most glorious,

Jesus, most humble and meek,

Jesus, most patient and obedient,

Jesus, most chaste and holy,

Jesus, lover of poverty,

Jesus, lover of peace,

Jesus, lover of us ungrateful sinners,

Jesus, who camest down from heaven to teach us with thy own sacred mouth the truths of salvation,

Jesus, who conversed'st so long on earth, to shew us by thine own holy example the way to heaven,

Jesus, who diedst even the death of the cross, to take off our aversion from suffering, and

teach

Have mercy on us.

teach us to endure all things for everlasting happiness,

Jesus, who didst ascend into heaven, to confirm our belief, and raise our affections to the sure joys of eternity,

Jesus, author of our faith, and finisher of our hope,

Jesus, supreme object of our love, and overflowing satiety of all our desires,

Jesus, our God, blessed for ever,

Have mercy, *And spare us, O Jesus.*

Have mercy, *And hear us, O Jesus.*

From all evil,

From all sin,

From everlasting death,

By the mystery of thy holy incarnation and humble nativity,

By the sanctity of thy heavenly doctrine, and miraculous life,

By the merits of thy bitter passion, and all-reviving death,

By the joys of thy victorious resurrection, and triumphant ascension,

By the glory of thy eternal kingdom, and incomprehensible majesty,

We sinners *beseech thee to hear us.*

That it would please thee to protect and govern thy holy church, which thou hast purchased with thy precious blood, *we beseech thee to hear us.*

That looking continually on thy admirable life, we may faithfully endeavour to follow thy steps, *we beseech thee to hear us.*

That denying all vicious and inordinate inclinations, we may live soberly, justly and piously, *we beseech thee to hear us.*

That through thy love the world may be crucified to us, and we to the world, *we beseech thee to hear us.*

That whatever we ask in thy holy name, we may receive

186 *The Litany of Jesus. Chap. V.*

receive through thy infinite merits, *we beseech thee to hear us.*

Son of God, *we beseech thee to hear us.*

Lamb of God, that takest away the sins of the world, *spare us, O Jesus.*

Lamb of God, that takest away the sins of the world, *hear us, O Jesus.*

Lamb of God, that takest away the sins of the world, *have mercy on us.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

The Antiphon.

Every day will we repeat thy perfections, O glorious Jesu ; That every day we may grow in our esteem of thee. Every day will we attentively compute thy mercies ; That every day we may increase in thy love.

Vers. All that we have and are, we received from thy grace. *Alleluja.*

Resp. All we desire and hope, we expect in thy glory. *Alleluja.*

Vers. O Lord, hear my prayer.

Resp. And let my supplication come unto thee,

Let us pray.

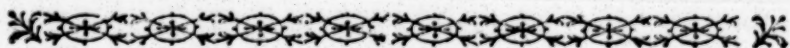
Almighty God, and most merciful Saviour, the light of this world, and glory of the next ; vouchsafe, ~~we~~ beseech thee, to illuminate our understandings, and inflame our wills, and sanctify all the faculties of our souls, that whilst with our lips we recite these prayers, we may inwardly with our hearts adore thy person, and admire thy goodness, and conform our lives to thy holy example, till at length, by frequent meditation of the bliss thou hast prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them entirely on the enjoyment of thee, who with the Father

ther

Chap VI. *The Evening Exercise.* 187

ther and the Holy Ghost livest and reignest one God, world without end. Amen.

May the peace and blessing of Almighty God, the Father, the Son, and the Holy Ghost, descend upon us and dwell with us for ever and ever. Amen.



C H A P. VI.

The Evening Exercise.

Q. **W**HAT do you mean by *the Evening Exercise*?

A. It is the duty of prayer and praise, which we owe to almighty God, and with which we ought always to end the day.

Q. What does it consist in?

A. In acts of virtues similar to those in the morning exercise, and in the *Examination of Conscience*.

Q. Is this duty of evening prayer enjoined us in the scripture?

A. It is very strongly enjoined in scripture, as we see in several of those texts brought to show the duty of morning prayer. See above Chap. II. Hence David says, *let my prayer be directed as incense in thy sight, the lifting up of my hands, as the evening sacrifice*, Ps. cxi. 2. and again, *evening and morning and at noon I will speak and declare, and he shall hear my voice; he shall redeem my soul in peace, from them that draw near to me*. Ps. liv. 18. where the prophet shows the fatherly protection which those receive from God, who are assiduous in the daily practice of morning and evening prayer. Our blessed Saviour, who came to instruct us, both by word and example, in all our duties, was diligent in practising evening prayer, so as sometimes to spend the whole

whole night in this holy exercise ; thus we read, that when he had spent the day in instructing the people, *he dismissed the multitude, and went up into a mountain alone to pray ; and when the evening was come, he was there alone*, in this blessed employment. Matth. xiv. 23. and of the apostles we are told, that they had several different hours through the day allotted for prayer, and among the rest the *ninth hour*, which was approaching to the evening, and it is called the hour of prayer. Thus, *Peter and John went up to the temple, at the hour of prayer, being the ninth hour*, Acts iii. 1. Even reason itself shows us the necessity of this duty, for as we have our whole time from God, and owe it all to him, the least thing we can do, is to begin and end the day by allotting a portion of it solely for honouring him by prayer. Besides, every day we receive many blessings from him ; do not these require that we should thank him for them at the close of the day ? Every night we are exposed to many dangers, is it not our duty to implore the divine protection against them ? David assures us that they who confide, as they ought, in God, shall be protected from these dangers, and at the same time shows how great they are, but expressly premises a prayer to engage this divine protection in our favour. *He shall say to the Lord, thou art my protector and my refuge ! my God, in him will I trust*, and in consequence of this confidential prayer, he immediately adds, *He (God) will overshadow thee with his shoulders, and under his wings thou shalt trust. His truth shall encompass thee with a shield : Thou shalt not be afraid of the terror of the night . . . of the business that walketh about in darkness.* Ps. xc.

Q. Is it a laudable practice to have evening prayers in common in families ?

A. Nothing can be more praiseworthy, or more beneficial to those who do so. For (1.) It serves greatly to promote the honour of God, and keep
up

Chap. VI. *The Evening Exercise.* 189

up a sense of religion and a spirit of piety in the whole family ; for where the heads of families are punctual in this duty, their edifying example naturally inspires their children and servants with a great respect for God, and a veneration for his worship and service.

(2.) It is a most powerful means to make Jesus Christ take a pleasure to dwell in that family ; for he expressly says, *where there are two or three gathered together in my name, there am I, in the midst of them.* Matth. xviii. 20. How happy for a family to have Jesus Christ every day in the midst of them ! (3) It gives great power and efficacy to their prayers, and strongly inclines God to grant their petitions, according to our saviour's express promise, *I say to you, that if two of you shall agree upon earth, concerning any thing, whatsoever they shall ask, it shall be done for them by my Father who is in heaven.* Matth. xviii. 19. Hence we see how little those understand their own real interest, and that of their whole families, who are deficient in this most important duty. And yet it is much to be feared, that, in these unhappy days of coldness in religion and decay of piety, in which we live, it is almost totally neglected. Oh how far are we, in this respect, from the behaviour of our forefathers ! What will be the event of the too too general neglect of this and other such duties to God, which is so prevalent every where, God only knows, and time will show.

Q. What form of evening prayers is most proper for families ?

A. There are several sorts found in our different manuals ; and they are all very proper. In substance they should contain acts of thanksgiving, humiliation, contrition, and petition, with adoration of God, by acts of the divine virtues of Faith, Hope, and Charity, and a recommendation of ourselves to the intercession of the Saints of God and of our Angel Guardians. This is also the substance of the
private

private prayers, which each one should say by himself in private, so that the same form which serves for the one may also be used for the other, only expressed in the plural number when said for the family, as being said in the name of all; and in the singular number, when said by a single person. It seems however adviseable, that those for a family should not be extended to too great a length, which might on that account prove tedious to some of those present, and give occasion to dissipation of their thoughts; but they should be conceived as far as possible, in warm and expressive terms. The form adjoined may serve as a model for a family, and may also be used by a single person, by saying it in his own name; and as will appear by the notes interspersed, may be extended to a greater length, as his own devotion and leisure may require. It is also of great advantage, after the evening family prayers are ended, to read a small portion of some solid spiritual book, and particularly the meditation for the day following, in order to leave some good impressions of piety in the minds of the hearers, and keep them in mind of some part of their duty as christians.

§ I. *Evening Prayers for a Family.*

V. In the name of the Father + and of the Son and of the Holy Ghost. R. *Amen.*

V. Blessed be the Holy and undivided Trinity, now and for evermore. R. *Amen.*

V. Come Holy Ghost, replenish the hearts of thy faithful, and kindle in us the fire of thy divine love. R. *Amen.*

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours, may begin always from thee, and by thee be happily ended; through Christ our Lord. R. *Amen.*

Our

Chap. VI. *The Evening Exercise.* 191

Our Father, &c. Hail Mary, &c. I believe in God, &c.

Then say any one of the three Litanies as in the preceeding Chapter, after which as follows.

O Almighty and eternal God, whose majesty filleth heaven and earth, we firmly believe that thou art here, that thy adorable eye is upon us, that thou seest and knowest all things, and art most intimately present in the very center of our souls. We desire to bow down all the powers of our souls to adore thee : We desire to join our voices with all the angels and saints, to praise and glorify thy holy name. We give thee thanks from the bottom of our hearts for the numberless blessings thou art continually bestowing upon us, and upon thy whole Church, and particularly for thy merciful preservation of us this day past from the dangers incident to our condition, and from the miseries and calamities due to our sins. And since thou hast ordained us the day to labour, and the night to take our rest, as we praise thee for the blessings of the day past, so we beg and beseech thee for thy merciful protection this night to come, let the eye of thy providence watch over us, O God, and let thy Holy Angels pitch their tents around us, that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, we may the better be enabled to perform the duties of our calling and state of life, and so daily advance to new victories over our passions, and a more perfect observance of thy holy commandments, till, living in thy fear and dying in thy favour, we come to enjoy thee for ever in thy eternal kingdom, through Jesus Christ our Lord. Amen.

Here those who have time may say all the large acts of virtue, as above, page. 132. or if they have not time for that, say the short acts, as in morning prayers, page 64. And after the act of petition add as follows.

192 *The Evening Exercise.* Chap VI.

O glorious virgin Mother of God, we fly to your motherly protection, we beseech you look upon us as your children, and by your powerful intercession with your blessed Son Jesus, protect and defend us at all times, but especially at the hour of our death. *Amen.*

O Angel-Guardians of our souls, to whose holy care we are committed by the supernal piety, illuminate, defend and protect us this night from all sin and danger. *Amen.*

Vouchsafe, we beseech thee, O Lord, to render to all our benefactors, for thy name sake, life everlasting. *Amen.*

And may the souls of the Faithful departed, thro' the mercies of God and the merits of Christ, rest in peace. *Amen.*

THE HYMN.

Te lucis ante terminum.

Before the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy's sake
Thou us unto protection take.

May nothing in our minds excite
Vain dreams and plantoms of the night ;
Our enemy repress, that so
Our bodies no uncleanness know.

In this, most gracious father, hear
Thro' Christ, thy equal son, our prayer ;
Who with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

Save us, O Lord, waking, and keep us while
sleeping ; That we may watch with Christ, and rest
in peace. *Amen.*

Pieserve us as the apple of thine eye ; And protect
us under the shadow of thy wings.

Vouchsafe, O Lord ; To keep us this night, without sin.

Have mercy on us, O Lord ; Have mercy on us.

Thy mercy be upon us, O Lord ; As we have put
our trust in thee. O

Chap. VI. *The Examination, &c.* 193

O Lord, hear our prayer; and let our supplications come unto thee.

Let us Pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all the snares of the enemy: Let thy holy Angels dwell therein to preserve us in peace, and thy blessing be upon us for ever, thro' Christ our Lord. Amen.

“ Lastly, end with the *Angelus Domini*, as at the “ end of morning prayers.

Those who choose to enlarge these evening prayers, after the creed may say one of the Hymns, with its prayer, for invoking the Holy Ghost, as above Chap. iv. § 1. and after the short acts of virtue may add the Hymn of thanksgiving with its prayer, as above Chap. v. § 2.

§ 2. *Of the Examination of Conscience.*

Q. What is meant by *the examination of conscience*?

A. By the examination of conscience is meant, the daily calling ourselves to account in the presence of God, for the sins we commit against him, accompanied with the exercise of the acts of such virtues, as are necessary to make us find mercy from God, and enable us to amend our lives. It is of two sorts, *the general examination*, and *the particular examination*; we shall first explain the general examination at large, and then show the use of the particular one, and in what it differs from the former.

Q. Is this exercise of piety of great advantage to the soul?

A. It is one of the most profitable exercises we can apply to, both for the avoiding of sin, and the acquiring of virtue. It is a looking glass, in which we see ourselves as we really are, and come to the full knowledge of all our sins and imperfections; and

it is also a sponge, by which we wipe them away from our souls, and become more and more pure before God, the more diligently we practise it. If it be a great advantage to a merchant to balance his books every day, and keep all his accompts in good order; that seeing, by this means, where he has met with loss, he may avoid the danger; and seeing where he has gained, he may improve the same occasion again: it is of no less advantage to our souls, to keep our accompts clear with God, that, seeing wherein we have suffered loss, we may endeavour to repair it, and avoid the like for the time to come; and seeing wherein we have made any progress in virtue, we may persevere with firmness and resolution. If a gardener does not weed his garden every day in the proper season, the weeds will grow up of themselves, so as to choke the good seed he has sown; and in like manner, if we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of our heart will produce vices and imperfections in such abundance, as to render our souls a barren field, void of piety in the sight of God. Hence we find, that the daily examination of our conscience is exceedingly praised, and much recommended, by all the saints of God, and by all those who have written instructions for the practice of piety. Whosoever, therefore, wants in earnest to conquer any passion, to overcome any vice, to break off any ill custom, or to acquire any virtue, must apply himself, with vigour and resolution, to the daily practice of this holy exercise.

Q. What does the practice of this exercise consist in?

A. To understand this we must observe, that every day we contract two kinds of debt with God; the *debt of praise and thanksgiving*, to his infinite goodness, for the many benefits we daily receive from his hands; and the *debt of guilt and punishment*, which we daily incur to his divine justice for our sins.

sins. If we let these two debts run on, without clearing them off by degrees, as we are able, they will arise to such enormous sums, that it will be exceedingly difficult, if not altogether impossible, for us to clear them. But if we daily pay off, to the best of our power, such portions of them as we daily contract, this will not only be done with ease, but will also prove a source of those other important advantages to the soul, which we have seen above. Now this is what we do by the daily examination of our conscience; the practice of which is as follows. One essential part of our morning prayers is to dedicate the day following to the love and service of God, by making a firm resolution of serving God that day, and of avoiding sin, particularly those sins to which we are most inclined; now the examination of conscience at night, has a particular relation to this morning resolution, and consists of the following parts. (1.) We must call to mind, how much we owe to our good God, for the favours, graces, and benefits we have received from him that day, both general and particular; and endeavour to discount that debt, to the best of our power, by sincere and fervent acts of thanksgiving and praise. We begin with this, the more to humble and confound us, when we immediately see the ungrateful return we have made by our sins, to his infinite goodness. Thus, the prophet Nathan first put David in mind of the singular favours God had bestowed upon him, that he might see more clearly the heinousness of the sin he had committed. (2.) We must beg light from God, to see the sins we may have committed that day, and the number of them, and to see them in their true colours. (3.) We must diligently examine our own consciences, calling ourselves to a strict account, how we have spent every hour of that day, how we have kept the resolution we made in the morning, of avoiding sin; and in what we have broken it, whether in thought, word, deed, or

omission ; that by this means, we may see what debt of guilt and punishment we have contracted to the divine justice. (4.) As we know that the debt of sin as to its guilt, can be cancelled on our part only by a sincere repentance, we must endeavour to excite in our soul, a sincere contrition for these sins, by reflecting on the great evils of sin, and confronting our ingratitude to God by our sins, with his goodness to us in the favours received from him, as above ; and then exercise ourselves in fervent acts of true sorrow for offending so good a God, seriously renewing our good purposes and resolutions of being more diligent in his service for the time to come, and particularly for the next day. (5.) As we know that the debt of punishment, due to God's justice in this life, can only be cancelled on our part by our sufferings, we must, with S. Paul, *chastise our body, and bring it into subjection*, by some penitential work, and resolve to bear all our crosses and afflictions with a penitential spirit, receiving them willingly from the hand of God, as a punishment for our daily sins, and humbling ourselves under them, as being what we justly deserve. And this last part of doing some penance for our daily faults, not only serves to discount our debt to the divine justice, but also serves as a most efficacious restraint, to keep us from falling back to our sins, and greatly inclines God to assist us. (6.) But if, through the blessing of God, we find, on examining ourselves, that we have passed that day in innocence, without falling into any sin, or have exercised any good work agreeable to God, though we ought always to humble ourselves before God, on account of our many secret sins, and numberless imperfections, with which even our best works too often abound ; yet we must never omit carefully to thank him for graciously preserving us from grosser faults, and enabling us to avoid our customary failings, and to do any good we have done ; for this purpose we may say the *Te Deum*, or
hymn

hymn of thanksgiving, with its prayer as above, Chap. IV. § 2.

Q. Are there any particular advices for the well performing this exercise?

A. There are these following, and they must carefully be observed, if we want to reap any solid benefit from it. (1.) That in making the examination of our conscience, we must not slightly pass over our smaller faults, but call ourselves to account for little as well as great, for the amending our smaller failings is of the utmost importance to avoid great sins; whereas, *he who despises small things shall fall by little and little*. Eccclus. xix. 1. And we must not only call to mind the faults we have committed, but also the causes and occasions of them, and then firmly resolve to take away these causes, and fly from these occasions; this is of the greatest importance, for if we do not remove the causes, and fly from the occasions of our sins, it will be in vain for us to pretend to avoid the sins themselves. (2.) That the principal part of this exercise lies in exciting in our souls, a real horror and sincere sorrow for our sins, and in being seriously resolved to amend our life, and therefore, that we ought chiefly to employ ourselves in this part. The neglect of this is one of the principal reasons, why some draw so little benefit from this exercise; they are solicitous to find out all their failings and imperfections, and superficially pass over the important duty of humbling themselves before God on account of their faults, of making acts of sorrow for them, of sincerely begging pardon of God, of being in earnest in resolving to avoid them for the time to come, and of seriously begging grace from God to enable them to do so. By their negligence in these points, their examination of conscience is no more than a bare calling to mind their faults, which, alone, will never enable them to amend them, without being in earnest in their sorrow and resolutions of amendment;

and where this amendment does not appear, after a competent time, it is a sure sign that we are deficient in this point, and that our examinations of conscience are performed more as a matter of custom or ceremony, than with a serious desire of profiting by them. (3.) That in making our resolutions and purposes of amendment, we must not be content to make them in general terms, never to offend God more, but we must descend to particulars, and make our resolutions against those very sins of which we find, on examination, that we have been guilty; and we must, above all things, make them with great humility and distrust of ourselves; we must expect to meet with great opposition, in keeping them, from the malice of our spiritual enemies, and our own corrupt natures and ill habits; and therefore, we must prepare ourselves for that opposition, and resolve to overcome it, whatever it may cost us, and earnestly beg the divine assistance to enable us to do so, putting our confidence wholly in God. (4.) That the penitential works we perform, should be done, if possible, immediately after these holy acts of contrition and good resolutions; when the mind is warmed with a feeling sense of the evil of our sins, because then they will be performed with greater fervour, and produce the better effect.

Q. At what time ought this examination to be made?

A. In those pious families, who perform their evening prayers in common, the general custom is to make the examination of conscience together, as part of their common prayers. This practice is very laudable in itself, and as a time of silence is allotted, at the proper place, for each one to make the examination of his own conscience for the day past, it in a manner obliges all present to make it. But yet this is subject to some inconveniencies; for (1.) As there are several present, whose souls may be differently disposed; some requiring more time for the examination, some less; the time allotted for it will

will be to some too short, and hinder it from being done properly; to others it may be too long, and then their minds will be apt to become cold, tepid and wearied, which may give them a disgust at this exercise. (2.) Many of the penitential works that may be necessary, cannot then be done before those present; they must therefore be delayed till another time, and then they will probably be done with less fervour, and perhaps neglected entirely. (3.) The public evening prayers in families are commonly said, a considerable time before going to bed, and sometimes before supper; by which means, the sorrow, resolutions and good purposes, which are the most necessary parts of this exercise, are weakened and perhaps forgotten before one goes to bed, and for this reason they make less impression on the mind; and consequently, have less influence on our conduct for the day following, than when they are made immediately before going to bed, and one goes to rest with the lively sense of these holy dispositions imprinted in the mind.

For these reasons it would seem more adviseable in such families, to say their evening prayers in common, without the examination of conscience; and that each one should make it by himself alone, as his last exercise before he goes to bed, according to the form to be given below. But where it is said in common, the place to bring it in, proper for the form of evening prayers which we have given above, is immediately before the acts of Faith, Hope and Charity; which those also may observe who say these evening prayers by themselves for their own private devotion.

Q. How comes this exercise to be so powerful a means to keep us from sin?

A. For several reasons (1.) The taking this daily view of our sins, and of their causes and occasions, shows us our ingratitude to God, and the danger to which we expose our poor souls; which, if done sincerely

sincerely and impartially, cannot fail to give us a horror at ourselves, make us ashamed of our conduct, and excite in our hearts a real desire of amendment. It is by this we come to the true knowledge of ourselves, our passions, our weakneses, and dispositions; and the want of this knowledge, is of the highest detriment to our souls; we fancy ourselves something, because we do not reflect on what we really are; *we say we are rich and made wealthy, and have need of nothing, and we know not that, in the sight of God, we are wretched, and miserable, and poor, and blind, and naked,* as Jesus Christ himself declares, Rev. iii. 14. Let us take but one day, and consider impartially how we have spent it; what we have done against the law of God, in thought, word, deed or omission; remembering that *for every idle word we speak, we must give an account at the day of Judgment,* and that if we only *take the adorable name of God in vain, we shall not be guiltless in his sight, nor go unpunished:* Let us consider further, what we have done purely for God, and what we have done for the world, without any thought of God at all; how we have spent our precious time, which is given us only to work out our salvation, and the like; and then ask ourselves this question, if we were to die that night, could we expect, for that day's work, we would get to heaven? remembering always, that to gain heaven, it is not enough to do no ill, but we must also do good, and *that the kingdom of heaven suffers violence, and the violent carry it away,* as our Saviour assures us, that *what a man sows, that he shall reap,* and that the servant, who got the one talent, was condemned merely because he was *slothtful and unprofitable;* not for wasting his master's goods, but for not improving them. What effect must the serious consideration of these truths make upon us? with what confusion and shame must it cover us? what a strong desire must it excite in our souls to look to ourselves in time, and to alter our conduct? As for the number of our sins, if we do not use this daily examination,



tion, we *will drink in iniquity like water*, as the scripture expresses it; that is, we will augment their number beyond all measure, without so much as knowing that we are doing so; we forget them as fast as we commit them, but they are not forgotten before God, and their multitude will one day appear against us, and overwhelm us with confusion. Take, for example, a person who has a habit of rash swearing or cursing; one such expression in the day makes three hundred and sixty five in the year; what will several times in the day come to? and what will the number be, if continued for a series of years? Yet the poor sinner never thinks of this, because he does not examine his conscience upon it. But if he carefully practises this holy exercise, what idea must he form of himself? what fear of the judgments of God? what earnest desire to correct that unchristian custom? Now such desire is the root and foundation of our amendment, without which we will never take any effectual step towards it.

2. When to this self examination, and the serious desire of amendment which it excites, we join the next part of this exercise, and daily bewail our sins before God, and make fervent acts of repentance and sorrow for them, with strong resolutions of amendment, this proves a great restraint upon us the day following, is a continual monitor to keep us on our guard, and strongly fortifies the soul against her usual failings: Yea the very thought of having to call ourselves to account at night, serves to make us the more vigilant, and act with more care and circumspection through the day. (3) Lastly, when to these acts of sorrow we add the punishing ourselves by some proper penitential work, this has a most wonderful effect in restraining us from returning so readily to our sins: And besides its own natural efficacy in this respect, as it is a convincing proof of our sincerity before God, it powerfully moves him to mercy, and makes him more liberal in his gracious

cious assistance, to enable us to accomplish our good purposes, and acquire that amendment, which he sees we so ardently desire. How ready God is to grant our petitions when accompanied with works of penance, we see in what happened to the prophet Daniel; for having a great favour to ask of God concerning the future state of his people, he says, *In those days, I Daniel mourned for three weeks, I ate no pleasant bread, and neither flesh nor wine entered into my mouth, neither was I anointed with ointment, till the days of three weeks were accomplished.* Dan. x. 2. Thus did he humble himself, doing penance before God along with his prayer; and what was the consequence? At last the angel Gabriel came to him to tell him all he wished to know; and when Daniel was afraid at seeing the majestic glory of the angel, Gabriel said to him, *Fear not Daniel, for from the first day that thou didst set thy heart to understand, and to afflict thyself in the sight of thy God, thy words have been heard; and I am come for thy words.* v. 12. where we see that even when we begin to afflict ourselves before God in our prayers, he is immediately inclined to hear us, and if we persevere in penance and prayer, will undoubtedly grant our petitions; according to that of the scripture, *Know ye, that the Lord will hear your prayers if you continue with perseverance in fastings and prayers in the sight of the Lord.* Judith iv. 12.

Q. What penitential works should one make use of in the daily examination of conscience?

A. The principal advice in this is, to consult with our spiritual director, who, knowing the state of our souls, will prescribe to us such penitential works as are most proper for us; and we are sure, in following his advice, we are doing what is most agreeable to God. But if this cannot conveniently be done, the general rule is, that the penitential works be such, as may be afflictive and painful to
the

the flesh, but not hurtful to the health. Thus David mingled ashes with his bread, to do penance for his sins of sensuality; Achab used sackcloth next his skin, and slept for some time on the ground; the Ninevites fasted till sunset; we read of some, who bit their tongue, so as to feel the pain, but not so as to hurt it, for every fault they committed through the day by their speech; of others, who licked the ground in the form of a cross, for the same purpose: a certain pious author relates of a young gentleman, who having a bad custom of cursing, was perfectly cured of it, by laying it down as an inviolable rule, at his daily examination of conscience, to pull a single hair out of his head for every curse he had pronounced that day; others have held their finger for some little time near the fire, or at the flame of a candle, thinking at the same time, what must be the fire of hell, in order to do penance for their failings that day; and by means of these and other such penitential works, have reaped the greatest benefit to their souls.

Q. But do not these things expose religion and devotion to the contempt and ridicule of worldly people?

A. Worldly people will surely condemn and ridicule whatever is contrary to their sensual inclinations, in the gratification of which they place, and seek for all their happiness: But in ridiculing penitential works, they only show their gross and fatal ignorance of the ways of God, and make good what St. Paul says, that *the wisdom of the flesh is an enemy to God.* Rom. viii. and that *the sensual man perceiveth not the things that are of the spirit of God; for it is foolishness to him, and he cannot understand.* Ibid. but that this *worldly wisdom* of theirs *is foolishness with God.* 1. Cor. iii. 19. Nay they not only show their ignorance of the ways of God, but also their inattention to the common sentiments and practice of all mankind; for, do not overseers of slaves correct their slaves by bodily punishments,

to hinder them from committing their faults again? Do not parents punish their children by the rod for the same end? Do not masters chastise their scholars for the same purpose? And for what end do the laws of all nations inflict corporal punishments for crimes that do not deserve death, such as imprisonment, hard labour, whipping, the pillory, and others such, but to correct the delinquent, and prevent his committing these crimes again, threatening him with worse if he does so? Yea even in the brute creation, how will you correct a horse or a dog for any fault, but by bodily chastisements? Now, constant experience shows, that the corruption of our flesh is so great, that when it gets the ascendant in our souls in any one point, we differ very little in that respect from the brutes themselves, so that when we have got into the unhappy custom of any sin, or are strongly inclined to any vice, though the spirit, and superior will, be ever so desirous of abstaining from that sin, and avoiding that vice, yet the perversity of the flesh will hurry us on to commit it, in spite of all our resolutions and desires to the contrary: But the same experience also shows, that there is not a more efficacious means, on our part, to bring the flesh into subjection to the spirit, than to be inexorable in punishing it, when it leads us astray. Hence the holy apostle St. Paul says of himself, *I chastise my body and bring it into subjection*, well knowing how powerful a means chastisement is to mortify the pride of our flesh, and weaken its unruly passions; and observe his motive, *lest*, says he, *perhaps whilst I preach to others, I myself should become a reprobate.* 1. Cor. ix. 27. that is, lest, if I did not keep my body in subjection by chastisements, it should hurry me back to sin, and lead me to eternal damnation. And if St. Paul needed such restraint to keep him from sin, what have we to expect, if we neglect to use it? We may also add further, that by thus judging, and condemning ourselves to punishment,

nishment, for our daily sins, we effectually prevent our falling into the severity of God's judgments on their account; and he himself expressly declares that, *if we would judge ourselves, we should not be judged.* 1 Cor. xi. 31. We ought therefore to have the highest esteem for this holy exercise, and practise it with the utmost fidelity, if we really wish to be friends to our own souls.

Q. What is meant by the particular examination of conscience?

A. The particular examination is the same in all its parts with the general one, and differs from it, only in the object of examination. For whereas the general examination embraces our whole conduct, and takes a view of every thing we may have done against the law of God, throughout the day; the particular examination is confined to one only object, to one vice, to one passion, or to one ill custom, which we want in particular to correct, or to one particular virtue which we want to acquire. To understand this, we must observe that, generally speaking, every one has some particular vice, or passion or evil inclination, to which he is most addicted, or some particular sin of which he has contracted a bad custom: For as we observed above, Chap. iv. §. 3. that there are few or none to be found, who have not some good natural inclinations to one virtue or another; so there are few or none to be found who have not some strong natural dispositions to some particular vice or passion; and as from our earliest years we are but too ready to yield to the impulses of such natural bad dispositions, by doing so, they become stronger and stronger, and grow up at last to a strong acquired habit. Now it is of the utmost necessity, for the amendment of our lives, that we conquer and root out from our hearts this unhappy habit, which predominates in our souls: For (1.) experience shows that this predominant passion is the principal source of all our sins, and by

206 *Of the Examination* Chap. VI.

it we are exposed to the greatest danger of losing our salvation (2.) If we once get the mastery of it, we will find little difficulty in conquering all the rest. Now this is what the particular examination of conscience chiefly aims at; the destroying this our greatest enemy is what it has in view.

Q. How then is this particular examination to be practised?

A. In the morning, when we make our general resolution of not offending God that day, we must make particular resolutions against this enemy; foreseeing where we may be exposed to danger from it through that day, and determining, with God's assistance, on no account to yield to it. Then when we come to make our examination at night, we must examine ourselves particularly on this head, whether and how often we have resisted its attacks, and got the victory over it; or whether, and how often we have yielded to it and been overcome by it. For any victories we have gained, give thanks to God with our whole heart; and make our most sincere acts of humiliation, confusion, and repentance, if we have yielded; renewing our resolutions with greater fervour, and imposing on ourselves a suitable penance for every time we have failed.

Q. Are there any particular advices necessary here?

A. These following are carefully to be observed.

(1.) That the object of this particular examination, must be one thing only; in so much that if one be subject to several bad customs, or strong passions, he must not take them all together for the object of his particular examination, but first one of them alone, and when he has got that one conquered, then take another. (2.) That he ought always to begin with that one to which he is most addicted, and by which he is most frequently exposed to danger. (3.) That all his prayers, meditations, devotions, and pious exercises ought to be employed in begging grace to enable him to overcome this passion.

passion. (4.) That his assisting at the holy sacrifice, his confessions and communions ought to be offered up to God for the same end. (5.) That he ought frequently through the day to use ejaculatory prayers for that purpose, and renew his morning resolutions against yielding to his enemy. (6.) That he ought to be particularly careful to resist its attacks, whatever it may cost him, and how strong soever he may find himself inclined to yield. In this indeed consists the whole gain, and (7.) To be inexorable in imposing upon himself a suitable penance every time he fails. (8.) Some recommend to make this particular examination twice a day, at mid-day and at bed time; and some do it oftener; where a person's circumstances give him opportunity and conveniency to do it thus often, it will surely be of the greatest advantage, and bring a more speedy victory.

Q. How long should one continue on one particular vice or passion?

A. Till such time as he has got it so much at under, as to be able easily to suppress its suggestions, and be no more in danger of being dragged away by it to his former sins. And then, to compleat his conquest, he may apply his particular examination to the frequent practice of acts of the contrary virtue, till he acquires a habit of that virtue, which will most effectually secure him from his former danger.

*Exercise of Prayers for the Examination of
Conscience.*

Place yourself in the presence of God, and give him thanks for all the benefits you have received from him, particularly this day.

O my God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions

tions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours upon me, and preserving me from evil. Blessed be thy holy name, and may all creatures bless thy goodness for the benefits I have ever received from thee, and particularly this day. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

Ask our Lord Jesus Christ grace to discover the sins you have committed this day; and beg of him a true sorrow for them.

O my Lord Jesus Christ, judge of the living and the dead before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have this day offended thy infinite Majesty; and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency.

Carefully examine yourself how you have spent the day past, and in what manner you have kept the resolutions made in the morning: Whether you have committed any sin that day, either in thought, word, or deed, or neglected any duty which the law of God required from you: And especially, whether or not you have avoided that particular vice you wanted to overcome, or practised that virtue you wanted to acquire. If all has gone on well, and you have kept your morning resolution, and spent that day in innocence, then thank and praise God for that great mercy, acknowledge it as the effect of his goodness, which has enabled you to do so; and for this purpose, say the hymn and prayer of thanksgiving as above, Chap. IV. § 2. But if you have failed in your good resolutions, and offended God by sin; then make an act of humble contrition as follows, renewing in it your resolution

Resolution for next day with more vigour, and with a full confidence in the divine goodness, imploring his assistance to enable you to perform it.

O great and dreadful Lord, look down in mercy on me thy poor servant, here prostrate before thee, and exceedingly humbled and confounded on account of my sins. I thought, my God, to have spent this day in innocence, and to have made some little progress in virtue, but now, behold, I have shown what I am of myself, and have given proof of my exceeding great misery and weakness; I have returned, like the dog to his vomit, and like the swine that was washed, to her wallowing in the mire! I have again fallen back to my usual sins, and ungratefully offended thee, my God, my Saviour! Oh the corruption and weakness of my poor heart! Oh the perverse bent of my corrupted nature! What is man, O great God, that thou art mindful of him? Or the son of man, that thou shouldest regard him? And of all men, I acknowledge myself the most unworthy of thy regard, having so often abused thy mercy, and so little corresponded with thy numberless favours! Wherefore, O my God, I humble myself exceedingly before thee, and repent of all my sins in dust and ashes: I am sorry from the bottom of my heart for having ever offended thee, and particularly for the sins I have this day committed against thee; I detest them, O my God, I renounce them, and resolve, through thy grace, never never more to be guilty of them: but alas! my God, what are all my resolutions without thy help and assistance, but as a broken reed, or a rotten cobweb, or a little smoke before the wind? This I must humbly confess and acknowledge; and daily experience convinces me of it. Wherefore, I put no trust or confidence in my resolutions; alas! I have done so but too too often already, and my repeated falls have shown how vain it was to trust them. But now, my God, my whole confidence is fixed in thee

alone; I resolve, indeed, with all my heart, and with all the affection of my soul, never more to offend thee, and particularly, to avoid these my usual failings, by which I have so often displeased thee; but I renounce all trust or confidence in this my resolution, knowing how weak I am, and I offer it up wholly to thee, to be strengthened and confirmed by thy holy grace: in thee alone I put my trust, and throw myself into the arms of thy fatherly protection, most humbly beseeching thee, through the merits of thy beloved Son Jesus, to have mercy upon me, and grant that this now may be the change of the right hand of the Most High, that I may this moment begin in earnest to serve thee, and never more do the least thing that may displease thee. This, O my God, is my most earnest desire, that I may daily advance in thy service, and persevere to the end in thy holy love; hear me, O God, and grant this desire of my heart: Through Jesus Christ our Lord, &c.

“ After this say the recommendation to the
 “ B. Virgin, and your Angel-Guardian, &c.
 “ as in the end of Morning Prayers, p. 65.
 “ changing the words *day* for *night*.”

When going to Bed, say,

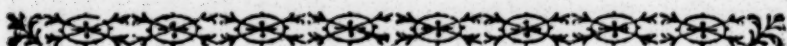
Into thy hands, O Lord, I recommend my spirit; Lord Jesus receive my soul.

In thee, O Lord, I place my hope. Oh! Let me never be confounded.

I will lay me down in peace, and take my rest; for it is thou, Lord, only, who makest me to dwell in safety.

May the peace and blessing of almighty God, the Father, + the Son, and the Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

End of Evening Exercise.



C H A P. VII.

Of the Exercise of Penance.

Q. **W**HAT does *the exercise of penance* consist in?

A. Penance, or repentance, is a virtue, by which the soul, considering the dreadful evils of sin, and the number and grievousness of her own sins, and the many spiritual miseries to which we are subjected in this *valley of tears*, with the imminent dangers to which we are continually exposed, of losing our salvation, is penetrated with the utmost horror at sin, and with the most feeling sentiments of sorrow and mourning, humiliation, confusion, and fear; but at the same time, finding herself wholly destitute of all grounds of confidence in her own abilities, and seeing every reason to confide in the infinite goodness and mercy of God, through the merits of Jesus Christ, she throws herself intirely into the arms of his paternal goodness, placing her whole confidence in him, that he will for the sake of his beloved Son, deliver her from her sins, remedy all her miseries, and bring her to a happy eternity; and, for this purpose, firmly resolves, with his assistance, to omit nothing, on her part, of what her God requires in order to entitle her to that great mercy. The exercise of these virtues, founded on the above motives, is the *exercise of penance*.

Q. What are the evils of sin, which ought to fill our hearts with horror and detestation of it?

A. They are chiefly these following: (1.) *The infinite indignity and affront that sin puts upon the almighty God that made us*, which is so great, that
no

no created being can comprehend it. What is man, but dust and ashes, a poor worm of the earth, a mere nothing in the presence of his Creator? And that this worm, this nothing, should dare to fly in the face of the infinite Majesty of God, and prefer his base pleasures, his vile brutal passions, the miserable vanities of this world, the empty fumes of human praise, and, what is worst of all, the pleasure and satisfaction of his mortal enemy the devil, before the holy and adorable will of the Most High God! Who can conceive the indignity of such a conduct? And yet, this is what every grievous sin contains in its very bosom! The sinner contemns all the sacred promises which his heavenly Father makes to engage him in his service; he laughs at all the dreadful threats, which a God of infinite power thunders out, to deter him from evil; he despises his infinite goodness, which calls him to repentance; and sets up his own *self* as the idol which he worships, instead of the great God, his Creator!

(2.) This indignity done to God by sin, *is increased beyond measure, by several aggravating circumstances that accompany it*; which are, (1.) *The blackest ingratitude*; for who can conceive how much we are indebted to the divine goodness, for our creation, our conservation, our redemption, our members, senses, powers, and all our faculties? How much for our health, our strength, our food, our raiment, and every good thing we enjoy in this life? How much for his numberless benefits in the order of grace, and the many many helps he has bestowed upon us, to enable us to save our souls? How much for his special predilection of us christians, on whom he has bestowed these favours in such abundance, preferably to thousands and thousands, who are deprived of them, and who, perhaps, would have made a much better use of them than we have done? In a word, what have we, that we have not received from his fatherly goodness? What idea then must

must we have of our base ingratitude, when, in return for such unspeakable goodness, we prefer the devil and our own passions before him, by our sins? (2.) *The most shocking injustice.* God has the most perfect and inalienable right, to every service we can possibly do him; and to all our love and obedience; nay, all possible titles that one can have to the service of another, are all united in the most eminent degree in God with regard to us. He created us out of nothing, he made us what we are, he continually preserves us in being, and he made us for no other end but to love and serve him; he has the most absolute dominion over us, both of jurisdiction and property; he is our father, our sovereign, our master, our Lord: And upon all these accounts, and numberless others, he has every possible right and title to our love and service. Besides we are solemnly dedicated to him in baptism, and consecrated to his service for ever by a most sacred vow. But the monster sin breaks through all these titles, and by the most shocking injustice, sacrilegiously alienates from God, what upon so many titles is strictly his. 3. *The most presumptuous folly and madness;* God is a being of infinite wisdom, from whose all-seeing eye it is impossible to conceal what we do against him; he is a being of infinite power, who can punish sinners in whatever way he pleases; he is a being of infinite justice, and will render to every one according to his works; what wild presumption, what superlative folly and madness then must it be, for a worm of the earth to attack, by wilful sin, so great and tremendous a being? What can he expect by making war with God? What must be the consequence of insulting and affronting the great Lord of heaven and earth, who holds the thread of life in his hand, and can in a moment let him drop down to hell? The holy scriptures assure us, that *God is not a God that willeth iniquity; neither shall the wicked dwell near him, nor shall the unjust abide*

abide before his eyes; he hateth all the workers of iniquity Pl. v. 5. *That to God the wicked and his wickedness are hateful alike.* Wisd. xiv. 9 What madness then to incur the hatred of so great a God, by so basely affronting and so ignominiously offending him by sin?

(3.) *The special and unspeakable ingratitude that sin contains against Jesus Christ.* How immensely are we indebted to Jesus Christ! Consider what he did, and said, and thought and suffered, to deliver us from eternal damnation, and bring us to everlasting bliss! He had no need of us; we could be of no service to him; it was nothing but the most generous and disinterested love and compassion, that moved him to do and suffer so much for us. What must we think then of a christian, who knows this, and yet wantonly renews all the dreadful sufferings of such an amiable benefactor, and repays such endearing love with such base ingratitude? and yet this is what we do by mortal sin: By cursing, and blaspheming the holy name of God, we renew the curses and blasphemies with which the Jews insulted Jesus Christ; by sins of injustice we strip him of his clothes and expose him naked, to the sport of his enemies; by gluttony and drunkenness, we drench his lovely mouth with vinegar and gall; by lust and impurity we tear his sacred body with scourges; By sins of pride and self conceit, we crown his adorable head with thorns, and mock him as a mock-king; and in a word, by every mortal sin we commit, as his sacred word assures us, *we crucify again to ourselves the Son of God, and make a mockery of him.*—Heb. vi. 6. Good God! What a complication of evils does sin contain! How much does it deserve the utmost horror and detestation!

4. *The dreadful havoc it makes in the soul.* For (1.) *Sin banishes the grace of God from the soul.* A soul in the state of grace and in friendship with God, is beautiful like an angel, and a delightful object in the

the

the eyes of God and of his saints; but no sooner does mortal sin enter into such a soul, than immediately all that heavenly beauty is lost, the grace of God is banished from her, and she becomes an object of horror and detestation before him, ugly and filthy like the very devils; for, *he that does these things is abominable before God*. Deut. xxii. 5. *How much more abominable and unprofitable is man, that drinketh iniquity like water?* Job xv. 16 *They are corrupted and become abominable in iniquities.* Ps. lii. 2. (2.) *Sin banishes God from the soul, and reduces her to the most abject condition.* A soul in grace is raised up by God to the most exalted dignity of being the child of God, the spouse of Jesus Christ, and the temple of the Holy Ghost, and she is intimately united to God, who dwells in her in a most especial manner: But alas! the moment she consents to mortal sin, she loses at once all this dignity and happiness; God himself abandons her, and she becomes a slave of Satan, a vessel of filth and corruption, the habitation of unclean spirits. What a dismal downfall! What a deplorable change! What a sad misfortune to be deprived of her God! *Woe to them,* says the Almighty, *when I shall depart from them.* Hos. ix. 12. But what a malignant monster is sin which causes such a direful calamity! (3.) *Sin at once destroys all the spiritual treasures of the soul.*—The grace of God is an inexhaustible source of heavenly riches; it sanctifies all the good works of the just man, and makes them meritorious of eternal life: It is the bond of union by which we abide in Jesus Christ, and he in us. Now, *he that abideth in me and I in him,* says our blessed Saviour, *the same beareth much fruit.* Jo. xv. 5. When therefore a soul continues for any space of time in this happy state of grace, what immense treasures may she not lay up for eternity? but if after she has long exercised herself in holy works, and laid up store of riches by their means, she should at last fall

fall into mortal sin; such is the venomous poison of that monster, that in an instant it consumes all the treasures of her past virtuous life, and reduces her to a most deplorable state of the most abject poverty: This God himself declares in these strong terms *If the just man turn himself away from his justice, and do iniquity . . . shall he live? all his justices, which he had done, shall not be remembered: In the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them shall he die.* Ezech. xviii. 24. To such as these our Saviour saith, *Thou sayest, I am rich, I am made wealthy, and I have need of nothing: and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* Rev. iii. 17. (4.) *Sin in fine kills the soul.* The grace of God is the spiritual life of the soul, and is preserved by innocence and a good life: And as the human person is beautiful and comely while in life; so a soul that is alive to God by his grace, is beautiful and comely in his sight. But the moment sin enters into the soul, the life of the soul is destroyed: It hurts, wounds and kills the soul, and renders her more hideous and loathsome in the sight of God, than a dead carcase is in the eyes of men. Hence, *He that shall sin against me, shall hurt his own soul.* Prov viii. 36. For *When concupiscence hath conceived, it bringeth forth sin; and sin, when it is compleated, begetteth death.* Jam. i. 15. Wherefore, *Flee from sin as from the face of a serpent; for if thou come near them, they will take hold of thee: the teeth thereof are the teeth of a lion, killing the souls of men.* Eccclus. xxi. 2.

(5) *The fatal consequences of sin in the next world,* where it banishes the sinner from ever from heaven, and condemns him to the eternal torments of hell fire. What an odious monster then must it be, which produces such dreadful effects both for time and eternity? How justly does it deserve to be held in the utmost horror and detestation?

Q. What

Q. What are the motives on which are founded the sorrow and mourning, the humiliation and confusion, which compose the virtue of penance?

A. When by serious consideration we penetrate into the depth of the dreadful evils of sin, and are fully convinced of them; and then call to mind the many many times that we have been guilty of that monster; how often we have treated the infinite majesty of God with that contempt and indignity which sin contains; the horrid ingratitude we have been guilty of towards so amiable a benefactor; the crying injustice we have committed against him; our presumption, folly and madness in making him our enemy; the cruel and barbarous return we have made to Jesus Christ for his inconceivable love to us; the dismal evils we have brought upon our own souls, both for time and eternity; and then add to all this, that dreadful declaration of the word of God, that, *no man knoweth whether he be worthy of love or hatred*; Eccles. ix. 1. How is it possible not to be penetrated with the most feeling sorrow, for having so unworthily treated our good and gracious God; and overwhelmed with confusion and humiliation at this clear sight of our own baseness, unworthiness and misery? The character of *sinner*, is the most abject, the most contemptible, the most despicable that can possibly be conceived; every thing that is humiliating enters into it; insolence, ingratitude, perfidy, presumption, folly, madness, injustice, are the ingredients which compose it; it denotes a rebel against the God of heaven, a traitor of Jesus Christ, an enemy to the most high God, a murderer of our amiable Saviour, a slave of Satan, and a firebrand of hell; such we have been by our sins! and we do not know, *for certain*, but we may be so still in the sight of God! Good heavens! What a subject for mourning and sorrow! What a source of humiliation and confusion! and therefore, with great reason the prophet says, *Be*

confounded and be ashamed at your own ways, O house of Israel. Ezech. xxxvi. 32.

Q. What is the nature of *penitential fear*, and on what is it grounded?

A. That wholesome fear, which belongs to the virtue of penance, is of two kinds. (1.) The first is a *profound respect, fear and reverence towards God*, founded upon his absolute and unlimited power and authority over us, by which he can crush his enemies to nothing when he pleases; and accompanied with a horror at the very thought of ever being so unhappy as to offend him again by sin, and provoke his anger against us. This is that wholesome fear of the Lord, which is the beginning of wisdom, because where it is deeply seated in the soul, it is one of the most powerful preservatives against sin. Of this the scripture says, *because the Lord your God, he is the God of Gods and the Lord of Lords, a great God, and mighty and terrible, who accepteth no person, nor taketh bribes . . . thou shalt fear the Lord thy God, and serve him only.* Deut. x. 17. 20. For, *who can stand before the face of his indignation? and who shall resist in the fierceness of his anger?* Nah. i. Hence Jesus Christ himself commands us *not to fear them that can kill the body, and after that have no more that they can do; but to fear him that can kill both soul and body in hell fire.* "Nay the fear of the Lord driveth out sin; for he that is without fear cannot be justified." Eccclus. v. 27.

(2.) The second kind of *penitential fear*, consists in a humble and total diffidence in ourselves, accompanied with a fear and dread, lest we should ever be again so unhappy as to fall into disgrace with our God, founded on a full conviction of our own great weakness, and the many dangers and spiritual miseries to which we are subject in this valley of tears. Now these dangers and all our spiritual miseries arise, (1.) *From the number, strength, and craft of the infernal spirits, who are continually*
going

going about, like roaring lions, seeking to devour us; who have a most implacable hatred against us, who use numberless wiles to seduce and deceive us, and whose only delight and satisfaction is to murder our poor souls by sin, and ruin us for ever. (2.) *From the wicked world in which we live*; that world, for which Jesus Christ refused to pray; that world, which is the professed enemy to his gospel, and all whose maxims are diametrically opposite to the sacred rules he has laid down for our conduct. The children of this world are continually propagating the false maxims of self-love, praising the enjoyments of sensuality as the only real goods, crying up riches and honours, and all the pleasures and conveniencies of life, as the only things worth our notice, esteeming and honouring those who have the greatest abundance of them, despising and undervaluing those that want them, and turning every thing into a subject of mockery and ridicule, which is contrary to these their wretched opinions. And how difficult a matter is it to resist such seducing solicitations? We are obliged to be in this deluding world, and how easily *do evil communications corrupt good manners?* *Their words are smoother than oil*, says the Psalmist, *and the same are darts.* Ps. liv. (3.) *From the numberless miseries of our own souls*, which expose us as an easy prey to these external enemies; the blindness of our understanding, and the weakness of our reason, in discerning true from apparent goods; the instability and dissipation of our imagination, which is always *prone to evil from our youth up*: The corruption of our heart, which *is bent upon evil at all times*; the violence of our passions, which tyrannise over the poor soul, and keep her in a continual agitation, with numberless perverse thoughts, unlawful desires, and brutal affections: The extreme weakness of our free will, which by often yielding to every impulse of our disorderly affections is become enslaved to them, and scarce dares to act

against them, but is tossed about like a foot ball, to whatever passion, humour, whim or fancy impells it. The violence of our sensual appetite, which drags the soul along with it to every excess: Our aversion and backwardness to good, our impetuous proneness to evil; The inconstancy of our inclinations; the instability of our good resolutions; the force of evil habits which we have contracted; our weakness in yielding to the least difficulty; our slavish fear of what the world will say; our subjection to human respects; our disquiet of mind for every the smallest contradiction; our coldness and tepidity in prayer; our sloth and negligence in our spiritual exercises; these and many other such, are the miseries inherent in our poor nature from its corruption by original sin, and which are exceedingly augmented by the sins we commit ourselves. Now how is it possible to consider all this, and not be filled with fear and trembling? St. Paul was afraid of his dear Corinthians on this account. *I fear, says he, lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted and fall from the simplicity that is in Christ; 2. Cor. xi. 3. Wherefore let him, that thinketh himself to stand, take heed lest he fall. 1. Cor. x. 12. for with fear and trembling we must work out our salvation. Phil. ii. 12. What powerful motives do the same truths contain of the most profound humility and contempt of ourselves? And of a total diffidence and distrust in our own abilities? O with how much reason does the word of God declare, that If any man think himself to be something, whereas he is nothing, he deceiveth himself. Gal. vi. 3. for all things are indeed vanity, every man living. Ps. xxxviii. 5.*

Q Will not the serious consideration of these truths be apt to discourage one entirely, and put us in danger of falling into despair?

A. These truths are most certain and undoubted, and every one must be convinced of them, who reflects

reflects on himself, and examines his own interior with impartiality. But they are most distressing truths to our unhappy pride, which cannot bear to see them, and therefore endeavours always to hide them from our eyes, and turn us away from looking at them. And this is our great misfortune, and a source of numberless evils to our souls. But the true knowledge of ourselves, and of our own weakness and misery, is the only solid ground of christian humility, without which it cannot subsist; for being thus fully convinced of our own wretchedness, we come to the experimental knowledge of our total dependance on God; we see then clearly that without him we can do nothing, no not so much as think a good thought, nor do the least thing conducive to our salvation. With this conviction what can we do? If we had no other ground but ourselves on which to depend, we must indeed be miserable, and apt to despair, but the holy virtue of penance calls us immediately, from the sight of our own misery to the infinite power and goodness of God, to his unspeakable love for our souls, to his ardent desire of our salvation, to his most endearing promises of his almighty assistance, if we return to him and put our trust in him alone, and to the infinite merits of Jesus Christ, which are superabundantly sufficient to supply all our defects and remedy all our evils; and teaches us to rest on these, with the most assured confidence and firm hope of finding mercy and pardon for all our past sins, grace and strength to enable us effectually to overcome all our spiritual enemies, to escape all dangers, and to remedy all the miseries of our souls, and at last to obtain eternal salvation, if co-operating with that grace, and continuing faithful to our God, we persevere to the end in his service, and in the exact performance of these duties which he requires from us as the proper effects of true repentance.

Q. What are the proper effects of penance or repentance?

A. S. Paul enumerates them in these words: *Be-*

hold this self same thing that you were made sorrowful according to God, how great carefulness doth it work in you, yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge? 2. Cor. vii. 11.

(1.) *Carefulness*, about the concerns of salvation, convincing us of the supreme importance of that *one thing necessary*, and of the vanity of every thing else, and therefore making us careful and diligent to save our souls, whatever it may cost us. (2.) *Defence*; by a diligent application to all the necessary means of securing our salvation, and defending our poor soul against all its enemies, by fervent prayer, daily examination of conscience, spiritual reading, holy meditation, frequently and devoutly approaching the holy sacraments, and all the other helps to salvation. (3.) *Indignation* and hatred at sin, and all the dangerous occasions of it; flying from all bad company, dangerous books, gaming, plays, private and promiscuous dancing, and other such allurements to vice; resolutely tearing ourselves from all such dangers, though otherwise and in a worldly view, as useful and dear to us as a hand or an eye. (4.) *Fear*, of the judgments of God and of Hell fire; and especially of ever offending again so good a God; and therefore working out our salvation with fear and trembling. (5.) *Desire*, of uniting our souls still more and more with God, by an ardent *hunger and thirst after justice*, and of daily advancing in his holy love, and a perfect conformity with his holy will. (6.) *Zeal*, for the glory of God, and for destroying all his and our real enemies, to wit our own unmortified passions, by the continual exercise of self denial and mortification. (7.) *Revenge*, vindicating the rights of the divine justice, by cheerfully punishing ourselves for our past sins, by which we have so often offended him. These are the happy fruits, *worthy of penance*, which the truly penitent sinner firmly resolves to put in practice all the remaining days of his life, in order to secure that mercy from

from God which he hopes from his infinite goodness.

Q. Is this virtue of repentance necessary for salvation?

A. It is absolutely necessary for every one that has offended God by sin: for Jesus Christ declares in express terms, *Except you repent, you shall all likewise perish.* Luke xiii. See more on this in *Sincere Christian*, Chap. XVII.

Q. How may we obtain the virtue of true repentance?

A. Chiefly by three things: (1.) By frequently and earnestly begging it from God. Penance, like all other good things, is the gift of God, and prayer is a most necessary and efficacious means of obtaining all good from him. (2.) By frequent and attentive meditation on the great evils of sin, on our spiritual miseries, and the many dangers we are exposed to of losing our souls; and on the infinite goodness of God, in having hitherto spared us, and not cut us off in our sins, but given us time, and place, and grace, for repentance. (3.) By frequent and fervent acts of repentance.

Q. What are the acts of the virtue of penance?

A. (1.) The external acts of penance are all those blessed fruits of penance, which we have just seen from S. Paul, and particularly the two last, of mortifying our passions by self-denial; and *chastising our body*, after the example of that great apostle, and *bringing it into subjection* to the spirit; both to offer, by this means, a sacrifice of penance to the divine justice, and to be a restraint upon our corrupt flesh from returning to sin, and also to move God to be more liberal in his mercy towards us, and to preserve us from that monster. (2.) The internal acts of penance consist in exercising the heart and will in all those different virtues which compose the virtue of penance, founded on the motives above-mentioned; sometimes humbling ourselves before God,
on

on account of our manifold sins and spiritual miseries ; sometimes crying to him for mercy and pardon, with the humble publican in the gospel ; sometimes acknowledging our own total unworthiness of any favour, by reason of our sins, and throwing ourselves wholly on his infinite mercy, through the merits of Jesus Christ ; sometimes mourning for our misery, in having so often offended our good God, and so miserably polluted and murdered our poor souls ; and above all others, sincerely protesting our grief and sorrow for having offended, affronted, and injured our good God by our sins, and firmly resolving, to suffer all manner of evils whatsoever, rather than ever be guilty of the like again.

Q. Upon what occasions, principally, should one exercise himself in these acts of penance?

A. (1.) As we daily offend God in many things, we ought daily to bewail our offences before him, and endeavour to blot them out by acts of repentance ; and for this reason, our blessed Saviour has taught us in his divine prayer, daily to cry to God *to forgive us our sins* : now this is done most effectually in our daily examination of conscience, of which these acts of true repentance make an essential part. (2.) If at any time through the day, we have the misfortune to fall into any sin, whether in thought, word, or deed, and whether it be great or small, immediately on perceiving it, we ought to humble ourselves before God, and to return to him by acts of sincere repentance ; and this we will not fail to do, if we have a just sense of the evil of sin, and how dreadful a thing it is to offend, or even in the least degree displease the great God that made us. (3.) In order to acquire the habit of this virtue we ought frequently to use its several acts in our daily ejaculations. (4.) We ought never to omit acts of sincere contrition in our morning and evening prayers, as a daily homage we owe to our offended God. (5.) But in a particular manner, when
we

we are preparing for the holy sacrament of confession, we must be exceeding careful, before hand, to exercise ourselves seriously in acts of true sorrow for our sins, as this is an essential part of that sacrament, and without which, we need never expect that its blessed fruits will be bestowed upon our souls (6.) In the penitential times also of advent and lent, one of our chief exercises of devotion should be to employ ourselves frequently in the most fervent acts of this virtue, both external and internal.

Q. What benefit do we receive from such frequent exercise of penance?

A. Several most important benefits; for (1.) It serves still more and more to purify the soul, not only from the stains of our daily smaller sins and imperfections, but even of such of our greater sins, as may be hidden from us, or have entirely escaped our memory; hence David so earnestly prayed, *from my secret sins cleanse me, O Lord.* (2.) It begets and nourishes in the heart, an habitual aversion at sin, and greatly increases our love to God. In consequence of this, (3.) It serves as a most powerful preservative against relapsing into sin. And (4.) It contributes in a great degree to satisfy the justice of God, and discount the debt of temporal punishment, which we owe for our past sins.

Q. What are the most useful ejaculatory acts of this virtue of penance?

A. The most excellent of all others are the seven penitential psalms of David; because they contain acts of all the different virtues which belong to true repentance, and are dictated by the Holy Ghost himself; and no prayers or acts of virtue can be more acceptable to God, than those which are inspired by himself, and are conceived in his own words. Now these psalms, as also the other acts of penance set down below, may be used either as a subject of our meditation, taking verse by verse, meditating on the sense of each, endeavouring to excite

excite the same sentiments and affections in our hearts, and exercising ourselves in these affections as long as we find comfort in them; then go to another, and so on, till the hour of our meditation be ended: or they may be used as ejaculations, taking some one or more of the verses which are most touching to the soul, and repeating them frequently in the heart to God throughout the day: or they may be used as a part of vocal prayer, repeating one or more of these psalms at once, and endeavouring to repeat them from the heart, with all possible attention and devotion. Besides the penitential psalms, many other acts of true repentance are found throughout the scripture, which one may collect for his own use; for being also inspired by the Holy Ghost, they are no less agreeable to God, and beneficial to those who use them, than the penitential psalms are.

Q. What other acts of repentance may one use with profit to the soul?

A. All these holy acts of contrition, which are found in great abundance in our manuals and books of devotion; the most useful of which are those which are formal and compleat, of which we have given examples above, Chap. IV. § 3. at the end.

Q. What particular directions are proper for the times of Lent and Advent?

A. These holy seasons are set apart by the church, as times of penance, humiliation, and prayer; and to spend them in a way conformable to the *spirit and intention of the church*, it is not enough that we barely observe the external exercises of penance prescribed by her, in fasting and abstinence, but we must be clothed with the true spirit of penance, which chiefly consists in a sincere sorrow and contrition for our sins; we must preserve and nourish this holy disposition in our hearts, by the daily exercise of the internal acts of the virtue of penance, and by works of piety, self-denial, and mortification; and we must
be

be assiduous in importuning heaven, by frequent and fervent prayer, for mercy. Reading or meditating on the passion of our Saviour, is an exercise perfectly adapted to the time of lent. One of the seven penitential psalms may be read every day in order, for each day of the week, and after it the Versicles and Responses of the Church Office for Advent and Lent, may very fitly be added. The other penitential acts here set down, may be used in these holy times, or at any other time, according to each one's devotion.

Acts of Penance.

I.

My Lord and my God, I am a most vile sinner, and unworthy to appear before thee; but have mercy on me, and save me.

O God, my chiefest good! How far have I gone from thee by my sins! How have I dwelt at a distance from thee, in the region of misery, where I had quite lost myself!

Most loving father, I have sinned against heaven and before thee, and am not worthy to be called thy child; make me as one of thy servants, and let me now at least, for every moment of my life, be faithful to thee.

It grieves me, O God, that I have sinned against thee; I am heartily sorry for the many times I have transgress'd thy law: But wash me now, I beseech thee, from my iniquity, and cleanse me from my sin.

I detest now my sins, O Lord, and abhor all my wickedness; I confess my ingratitude, and seek refuge in thy mercy.

Wash me, dear Jesus, with thy blood, and purify my heart from all the filth of sin; heal my soul that lies maim'd and wounded, and despise me not, tho' most unworthy.

I have wander'd like a sheep that's gone astray;
but

but I hear now thy sweet voice thus crying after me, *Thou hast gone after many lovers; but return now to me, and I will receive thee yet again.*

My soul is full of anguish and confusion at the thoughts of my manifold sins, whereby I have offended thee, my merciful redeemer; whereby I have made myself a slave to hell, and provok'd thy anger against me.

O that I had never transgressed thy commandments, nor fall'n into so great misery! O that I had never sinn'd! Happy those souls, who have preserv'd their innocence.

Look on me however, O Lord, with the eyes of mercy, and blot out all my sins; forgive me what is past, and thro' the bowels of thy infinite goodness secure me by thy most efficacious grace against all my failings, for the time I have yet to come.

Alas! How slothful and careless have I hitherto been! I have deferr'd my repentance, reject'd thy helps, contemned thy visits, and been deaf to thy calls: And now, Lord, what shall I do in these streights? It grieves me that I have offended thee; have mercy on me.

Lord, be merciful to me a sinner: Jesus, Son of the living God, have mercy on me.

Sovereign Lord of my life, behold thou seest there's nothing good in me, nor health in my soul: I am miserable and blind, and without thee, O God, I can do nothing.

II.

My sins exceed in number the sands of the sea, and I am most unworthy, I confess, O Lord, of all thy mercies; but thy goodness however is infinite, and above all my offences.

Thou hast said, Lord, *there is joy in heaven for one sinner that does penance*; give me now grace truly to repent, and let heaven rejoice in my amendment.

Is it not thou, my God, who *wilt not the death of a sinner, but that he be converted and live?* grant me then now that spiritual life which I want; for behold, O my Lord, I sincerely desire to live.

Thou can'st, my dear redeemer, not to call the just, but sinners to repentance: Behold here a miserable sinner before thee; draw me now, I beseech thee, most powerfully to thyself.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out my iniquity.

Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

Create in me a clean heart, and renew a right spirit within my bowels.

Dear redeemer of my soul, how long turnest thou thy face away from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay, worse than the prodigal: Have compassion on me, most loving father; clothe me with thy grace, and receive me into the arms of thy mercy.

Let not thy blood be spilt in vain for me, my dear redeemer, but now let it bring forth in me the fruit of a sincere repentance, and open to me a way to life everlasting.

Thy goodness I confess is great, O Lord, who hast so long spar'd this unworthy sinner, and with so much patience waited for his amendment.

What return shall I make for this thy infinite mercy, but ask this one mercy, to be added to the rest, that now from this moment I may never offend thee more?

This one thing I earnestly beg of thee, hear me, Lord, I beseech thee; may I now, for what remains of my life, be entirely thine.

Come, Lord, make haste into my heart, and cast out from thence, whatever thou know'st prophanes or defiles that thy temple.

Destroy and root out of my soul all that is displeasing to thee, and lay in me the foundation of a new life, that I may no more offend thee.

I confess I have sinn'd; but if thou wilt, thou canst make me whole. Heal then my soul, most loving father, heal my soul, for Jesus' sake.

Act of Contrition, and of the Love of God above all things.

Unhappy sinner I am, who have often had more regard to vanity and folly, than to the infinite goodness and majesty of thee, my God. Wo to me, who being on so many titles bound with all my strength to love, honour and obey thee, have neglected my duty, and chose rather to offend and break thy commandments. Most loving father, who hast prevented me with blessings of sweetness; who hast lov'd me, though most unworthy of all thy favours; what am I, after all, but a wretched and ungrateful sinner, who have not lov'd, but most grievously offended such a father, such a benefactor! Lord Jesus, Thou hast shed thy blood to cleanse and purify my soul from the filth of so many sins; and yet I have still again repeated my crimes, and defil'd that robe of innocence, thou purchasedst for me. Wo again to me, who have made such vile returns for thy infinite charity and blessings bestow'd on me.

What shall I do, miserable sinner that I am? Whither shall I fly, but to thee my Lord, whom I have offended? Thou wilt not despise a contrite and humble heart. Behold then, my God, I here retract all I have hitherto done against thee. I am truly sorry for the many times I have slighted so great goodness; my sins now displease me, because they have been displeasing to thee: I am troubled for my offences, because they have been injurious to thee my God, whom I ought to have lov'd above all things. O that I had never sinn'd, never committed
any

any offence against thee ! But still thou commandest me to have a confidence in thy mercy, because thy goodness far exceeds all my wickedness. Have mercy therefore on me, tho' a wretched and unworthy sinner ; accept of the death and passion of thy only son, in satisfaction for my offences, and have compassion on one, that puts his trust and confidence in thee. Wash me yet more from my iniquity, and cleanse me from my sin ; for I know my iniquity, and my sin is always against me To thee only have I sinned, and done evil in thy sight But turn now away thy face from my sins, and blot out all my iniquities : Create in me a clean heart, O God, and renew a right spirit within my bowels ; Cast me not away from thy face, and take not thy holy spirit from me ; restore to me the joy of thy salvation, and confirm me with a perfect spirit.

O great God, I now desire to love thee above all things ; I desire to love thee with all my heart, with all my soul, and with all my strength. I am heartily sorry, that I have ever departed from thy most holy will, and offended thee in thought, word or deed. But now, tho' late, I firmly resolve to use my best endeavours for the observing thy law, and thro' the help of thy grace to avoid all sin : And this for no other motive, than of thy infinite perfection, of thy power, thy wisdom, thy goodness, thy mercy, that is, for thy own sake, because thou art most worthy of all love, O most sacred Trinity, father, son, and holy ghost, my God and my all. *Amen.*

The Seven Penitential Psalms.

Anth. **R**EMEMBER not, O Lord, our offences,
nor those of our parents, neither take
thou vengeance of our sins. U 2 I.

I. P S A L M VI.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak ; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly ; but thou, O Lord, how long ?

Turn to me, O Lord, and deliver my soul ; O save me for thy mercies sake.

For there is no one in death, that is mindful of thee : and who shall confess thee in hell ?

I have laboured in my groanings, every night I will wash my bed ; I will water my couch with my tears.

My eye is troubled through indignation ; I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity ; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back and ashamed very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

II. P S A L M XXXI.

Blessed are they, whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me ;

I am turned in my anguish, while the thorn is fastened.

I have acknowledged my sin to thee; and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord, and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto me.

Thou art my refuge from the trouble that hath encompassed me; my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near to thee.

Many are the scourges of the sinner; but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Glory be to the Father, &c.

III. P S A L M XXXVII.

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head; and as a heavy burden, are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end ; I walked sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee ; and my groaning is not hid from thee.

My heart is troubled, my strength hath left me ; and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near stood afar off ; and they that sought my soul, used violence.

And they that sought evils to me sought vain things, and studied deceits all the day long.

But I, as a deaf man, heard not ; and was as a dumb man, not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt hear me, O Lord my God.

For I said, lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is continually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are stronger than I ; and they that hate me wrongfully, are multiplied.

They that render evil for good, have distracted me ; because I followed goodness.

For sake me not, O Lord my God ; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

IV. P S A L M L.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity ; and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and done evil before thee : that thou mayest be justified in thy words, and mayest overcome, when thou art judged.

For behold I was conceived in iniquities ; and in sins did my mother conceive me.

For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins ; and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation ; and strengthen me with a perfect spirit.

I will teach the unjust thy ways ; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation ; and my tongue shall extol thy justice.

O Lord, thou wilt open my lips ; and my mouth shall declare thy praise.

For

For if thou hadst desired sacrifice, I would indeed have given it ; with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will, with Sion ; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings ; then shall they lay calves upon thy altar.

Glory be to the Father, &c.

V. P S A L M CI.

O Lord, hear my prayer ; and let my cry come to thee.

Turn not away thy face from me ; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke ; and my bones are grown dry, like fewel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican in the wilderness : I am like a night raven in the house.

I have watched, and am become as a sparrow, all alone on the house top.

All the day long my enemies reproached me ; and they that praised me, did swear against me.

For I did eat ashes like bread ; and mingled my drink with weeping.

Because of thy anger and indignation : for having lifted me up, thou hast thrown me down.

My days have declined like a shadow ; and I am withered like grass.

Bu.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let those things be written to another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary, from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Sion; and his praise in Jerusalem.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength, declare to me the fewness of my days.

Call me not away in the midst of my days; thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the work of thy hands.

They shall perish, but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

VI. P S A L M CXXIX.

Out of the depths have I cried to thee, O Lord ;
Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities ; Lord, who shall stand it ?

For with thee there is merciful forgiveness ; and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word ; my soul hath hoped in the Lord.

From the morning watch, even untill night, let Israel hope in the Lord.

Because with the Lord there is mercy ; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

VII. P S A L M CXLII.

Hear, O Lord, my prayer : give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul ; he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish within me ; my heart within me is troubled.

I remember the days of old ; I meditated on all thy works : I mused upon the works of thy hands.

I stretched forth my hands to thee ; my soul is as earth without water unto thee.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning ; for in thee have I hoped. Make

Make the way known unto me, wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled ; teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land ; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou shalt bring my soul out of trouble ; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul ; for I am thy servant.

Glory be to the Father, &c.

Anth. Remember not, O Lord, our offences, nor those of our parents ; neither take thou vengeance of our sins.

The Versicles and Responses used in the Office of the Church, in the Lauds and Vespers, on Fast-days, and during the penitential Times of Advent and Lent.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father, &c. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* I said, O Lord, have mercy on me. *R.* Heal my soul, for I have sinned against thee. *V.* Turn to us O Lord, O how long wilt thou be angry? *R.* And be thou entreated in favour of thy servants. *V.* Let thy mercy be upon us, O Lord. *R.* As we have put our trust in thee. *V.* Let thy priests be clothed with justice. *R.* And let thy holy ones rejoice. *V.* Lord save the king. *R.* And hear us in the day, that we shall call upon thee. *V.* O save thy people, O Lord, and bless thine inheritance. *R.* And rule them and exalt them.

them for ever more. *V* Remember thy congregation. *R* Which thou hast possessed from the beginning. *V* Let peace be in thy strength. *R* And plenty in thy towers. *V* Let us pray for the faithful departed. *R* Eternal rest give to them, O Lord, and let perpetual light shine upon them. *V* Let them rest in peace. *R. Amen.* *V* For our absent brethren. *R* O my God, save thy servants, who put their trust in thee. *V* For the afflicted and captives. *R* Deliver them, O God of Israel, from all their tribulations. *V* Send them help, O Lord, from thy sanctuary. *R* And from Sion protect them. *V* O Lord God of Hosts, convert us to thee. *R* And shew us thy face, and we shall be saved. *V* Rise up, O Christ, and help us. *R* And deliver us for thy name's sake. *V* O Lord, hear my prayer. *R* And let my cry come to thee.

Let us pray.

O God, whose property is always to have mercy, and to spare, receive our petition; that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved, thro' Jesus Christ, our Lord and Saviour, who with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The penitential Prayer of S. Austin.

Ante Oculos tuos, Domine, &c.

Before thy eyes, O Lord, we bring our offences; and with them compare the stripes we have received.

If we weigh the evil we have done, we find that what we suffer is much less than what we deserve.

What we have committed far out-weighs what we endure.

We feel the punishment of sin; and yet we turn not from our wilfulness in sinning.

Our

Our weakness faints under thy scourges ; but our perverseness is still the same.

Our diseas'd mind is racked with pain ; and our neck is as stiff as ever.

Our life is spent in sighs and grief ; but in our actions we are not reformed.

If thou expectest our amendment, we grow no better ; if thou takest revenge, we are not able to subsist.

When we are chastised, we acknowledge what we have done ; but when thy visitation is over, we forget what we wept for.

If thou stretchest out thy hand, we promise duty ; if thou suspendest thy sword, we keep not our promise.

If thou strikest, we cry for pardon ; and if thou pardonest, we provoke thee again to strike.

Here, O Lord, are thy criminals, confessing their guilt. We know, that unless thou forgivest, thou may'st justly destroy us.

Grant, O almighty father, without merit, what we ask ; as out of nothing thou didst create us to ask thee : Through Jesus Christ our Lord. *Amen.*

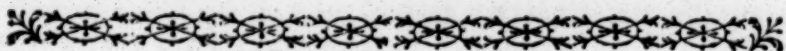
The Antiphon.

We wait in expectation of our saviour's coming, who will reform our frail bodies according to the pattern of his glorious body.

Vers. Behold the God of heaven is our redeemer.

Resp. In him will we put our confidence, and will not fear.

Almighty God, who for the redemption of mankind didst send thy only begotten son to assume our flesh, and suffer death upon the cross ; we humbly pray, that as our saviour hath left us here the example of his patience, he would both enable us faithfully to follow his example, and to make us hereafter partakers of his glory, who with thee and the holy ghost liveth and reigneth one God, would without end. *Amen.*



C H A P. VIII.

Exercises for times of Indulgences and Jubilees.

Q. **W**HAT is properly meant by an indulgence and a jubilee?

A. When almighty God, through the merits of Jesus Christ, upon our sincere repentance, forgives us the guilt of our sins by means of his holy sacraments, he, at the same time, delivers us from the eternal punishment due to these sins, but he does not also forgive us all their temporal punishment. The divine justice, which will render to every one according to his works, absolutely requires that he who sins must be punished, if not according to the whole extent of what his sins deserve, at least in such proportion as the divine wisdom sees fit. Even mercy itself concurs in this, lest it should prove an encouragement to sin, if, on forgiveness of our sins, we were delivered from all degree of temporal punishment. Hence every sinner, by offending God, contracts a debt of temporal punishment, which the divine justice demands from him, and which he must discharge, even though his sins themselves, and the eternal punishment due to them, be entirely forgiven. Thus the prophet Nathan, upon David's repentance, declared to him that *God had put away the iniquity of his sin*; but he immediately denounced several very severe punishments, which God had determined to inflict upon him in this life, upon account of that sin; all which were sent upon him accordingly. This debt of temporal punishment must either be fully cleared off, while we are in this life,

Ch. VIII. *Exercise for Times, &c.* 243

life, and our peace made up with our adversary, the divine justice, while we are in the way; otherwise, when we come to die, we shall be cast into *that prison, out of which we shall by no means come, till by the most severe sufferings we have paid the utmost farthing*, Matth. v. 25. Whilst we are in this life, this debt, like all others, may be discharged one of two ways, either by our paying it to the full in sufferings, or by getting it remitted by almighty God upon easier terms. Voluntary penitential works, and patiently bearing all the miseries and afflictions, which the divine providence sends upon us, in this valley of tears, are the means to discharge it by payment; and when it is remitted or forgiven, either in whole or in part, upon easier terms than suffering, this is called an indulgence; because here almighty God, like a tender and indulgent parent, condescending to our weakness, forgives in mercy, what he has a right to demand in justice. The power of dispensing this favour he has left with the pastors of his church, and particularly with her chief pastor, to whom, in the person of S. Peter, he said, *To thee will I give the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven*; in which general charter is plainly included the power of loosing from every thing *whatsoever*, that can hinder our admission into heaven, and consequently both from the guilt of our sins, and from all the debt of punishment due to them, which are the only two things that can do so. The church exercises the power, here given her, of discharging her children from this debt, chiefly upon two occasions; *first*, in the jubilee years, wherein, for great and public causes, this favour is granted, in the most ample manner, and with greater solemnity, and *secondly*, on certain great festivals thro' the year, on which she earnestly desires her children should devoutly approach to the holy sacraments,

244 *Exercise for Times of* Chap. VIII.

for the sanctification of their souls ; and bestows this benefit of a plenary indulgence upon them, in order to encourage them to do so. The terms, which are required upon our part for gaining this favour, are generally the three following ; *first*, that we approach devoutly to the holy sacraments of confession and communion, in order to put our souls in the state of grace, and be cleansed from all guilt of mortal sin, because, if we be in the state of sin, we are not capable of receiving the indulgence ; *secondly*, that we employ ourselves in some works of charity and mercy, that we may find the more abundant mercy from God : *Thirdly*, that on the day of our communion, we offer up our prayers for the church and all her necessities, both general and particular, especially for that portion of it to which we belong. The following forms of prayer are very proper for that purpose.

A Prayer for the whole State of Christ's Church upon Earth, including all the Intentions required for gaining the Jubilee, and in other Times of Indulgences.

O Eternal father of our Lord Jesus Christ, creator of all things visible and invisible, source of all our good, infinitely good in thyself, and infinitely gracious, bountiful, and good to us ; behold we, thy poor servants, the work of thy hands, redeemed by the blood of thy only son, come, in answer to his summons by his vicegerent, to present ourselves as humble petitioners before the throne of thy mercy : We come all in a body at this time, even all thy people upon earth ; and we come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits, and with Jesus Christ at our head, our high priest and mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying

Ch VIII. *Indulgences and Jubilees.* 245

fyng and exalting thy holy Catholic Church throughout the world. O eternal king ! who hast sent thy only son down from thy throne above into this earth of ours to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy son, and propagate it thro' all nations, and through all hearts : Sanctify it in all truth ; maintain it in peace, unity, and holiness : Give it saints for its rulers, its chief pastor, and all its other prelates : Enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to the clergy, and send amongst them that heavenly fire which thy son came to cast on the earth, and which he so earnestly desired should be enkindled : Assist and protect all apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy son : Sanctify all religious men and women of all orders : Give them grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful : Have mercy on all christian princes : Grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects, that they may be true servants to thee, the king of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates, and men in power, that they may all fear thee, love thee, and serve thee, and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world, and give thy blessing to thy inheritance : Remember thy congregation which thou hast possessed from the beginning ; and give that grace to all christians here upon earth, that they may do thy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels that sit

246 *Exercise for Times of Chap. VIII.*

in darkness, and in the shadow of death ; to all those nations that know thee not, and that have not received the faith and law of thy son their saviour ; and to all Pagans, Mahometans, and Jews. Remember, O Lord, that all those poor souls are made after thy own image and likeness, and redeemed by the blood of thy son. O let not satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success for the glory of thy name, that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one shepherd, thy only son Jesus Christ, into the by-paths of error and schism. O bring them back to thee and to thy church : Dispel their darkness by thy heavenly light : Take off the veil from before their eyes, with which the common enemy has blindfolded them : Let them see how they have been misled by misapprehensions and misrepresentations : Remove the prejudices of their education : Take away from them the spirit of obstinacy, pride, and self-conceit : Give them an humble and docible heart : Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these souls perish for which Christ died ? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee to be thy eternal temple ?

O father of lights, and God of all truth, purge
the

Ch. VIII. *Indulgences and Jubilees.* 247

the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ: Abolish the reign of sin, and establish the kingdom of grace in all hearts: Let humility triumph over pride and ambition; charity over hatred, envy and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness, and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and perpetual peace within ourselves: Grant that all christian princes and states may love, cherish, and maintain an inviolable peace among themselves: Give them a right sense of the dreadful evils that attend on wars: Give them an everlasting horror of all that bloodshed, of the devastation and ruins of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare; teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all christian people from the dreadful evil of mortal sin: Make all sinners sensible of their misery: Give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds: Preserve all christendom, from the evils that threaten impenitent sinners, such as plagues, famines, earth-quakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgements here, and eternal damnation hereafter: Comfort all that are under any affliction, sickness, or violence of
pain :

248 *Exercise for Times of* Chap. VIII.

pain : Support all that are under temptation ; reconcile all that are at variance ; deliver all that are in slavery or captivity ; defend all that are in danger ; grant a relief to all in their respective necessities ; and give a happy passage to all that are in their agony.

To thy infinite mercy, O great God, we also most earnestly recommend our poor country : Oh ! be graciously pleased to turn away thy anger from us, and blot out all our iniquities : Let the light of thy countenance shine once more upon us, and bring back all that stray, to the communion of thy holy church : In a particular manner we recommend to thee our own brethren and fellow-members of thy church : Be pleased, for thy own name's sake, to reform all abuses, and take away all scandals from amongst us. Grant to our pastors the spirit of wisdom, zeal, holiness and purity, and grace, to enable them faithfully to discharge their weighty duties. Grant to our people the spirit of humility, docility, and obedience. Grant us all peace and unity amongst ourselves, and so adorn our souls with solid virtue, that our enemies, seeing our good works, may glorify thee, our heavenly father. Finally, we earnestly recommend to thee the souls of all the faithful departed in thy peace : Grant them rest, O Lord, and a place of respite, and bring them soon to the possession of thy eternal glory ; and enable us who are still alive so to spend the few days of our lives that yet remain, in the spirit of humility and penance, that, having fully discharged what we owe to thy divine justice before we leave this world, or being mercifully delivered from that debt through thy fatherly indulgence, which we hope from thy goodness at this time, we may be speedily admitted to thy divine presence. Through Jesus Christ our Lord and only Saviour, who with thee and the holy ghost, liveth and reigneth one God, world without end. *Amen.*

A Prayer for the State of Religion in our own Country.

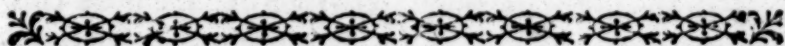
O eternal God, whose ways are always just, and whose judgments are an unfathomable abyfs! we adore in silence thy unsearchable counsels, in permitting so many nations to be cut off from the fruitful field of thy church, and to be hurried away into the wilderness of heresy and schism; but, with grateful hearts and our warmest affections, we praise and glorify thy infinite goodness, who, in this great deluge of heresy, which wholly overflows, and almost covers the face of this our poor country, hast vouchsafed to select a small number for thyself, and save them in thy holy ark from the common inundation. O how shall we sufficiently thank and praise thee for that unspeakable mercy, in making us of that happy number, preferably to so many thousands of others more deserving than we; and for giving us the comfort of a firm and settled belief, free from the inconsistency of those, who, having no support but their own fancies, float up and down a while, and sink at last into the gulph of infidelity. Make us sensible, O Lord, of these thy unspeakable blessings, that as we know thee by a sure faith, we may love thee with a perfect charity, and fixing all our hopes on the joys of the life to come, patiently suffer what thou permittest here, and still press on to what thou promisest hereafter. Comfort and strengthen us in all we have to suffer for our holy faith, and permit not any amongst us, by any temptation whatever, to fall away from thee and thy truth. In a particular manner, we recommend to thee our pastors, who venture their lives for the salvation of their flock, replenish them, we beseech thee, with thy holy spirit, the spirit of wisdom, zeal, holiness, and purity; assist them with thy special grace to direct them in all their ways according to thy will, and daily augment in them the fire of thy love, and a fervent zeal
for

250 *Exercise for Times of* Chap. VIII.

for the salvation of souls. We also beseech thee, for all our brethren of the household of faith, that thou wouldst grant us the spirit of humility, docility, and obedience, and fill our souls with that brotherly love, by which the world may know, that we are thy disciples; reform all abuses, and take away all scandals from amongst us, and so adorn our lives with solid piety, that our enemies, seeing our good works, may glorify thee our heavenly Father. Give us grace to improve such restraints and temporal disadvantages as we labour under, unto an occasion of retiredness and christian severity, supplying our restraints on the free exercise of public worship, by a greater diligence in private devotion: and enable us to accept such ease and liberty, as thou art pleased to bestow upon us, with gratitude, to use it with modesty, and give others to understand by our behaviour, that nothing is pleasing to us but so far as it tends to thy honour, and our neighbour's good.

We also most earnestly beseech thee, for our poor misguided brethren, who are separated from the union and communion of thy holy church. We acknowledge thy righteous judgments, we adore thy unsearchable counsels, who visitest the iniquities of the parents upon the children to the third and fourth generation, and yet at length rememberest mercy: O be pleased to look in mercy on this poor country, and put a stop to the effects of thy just indignation; forgive, we beseech thee, the sins of our fore-fathers, and turn away thy wrath from their posterity; hasten the conversion of this poor people, and let not our sins put a stop to thy mercies towards them. Deliver the ignorant from being seduced by false teachers, and the learned from being abused by their passions, and the whole nation from the spirit of contradiction, licentiousness, and discord; that instead of so many divisions and changes in religion, under which they labour, they may again be restored to
that

that unity of mind, steadiness of faith, and tranquillity of conscience, which is no where to be sought but in the communion of thy church, nor possible to be found but under the conduct of thy grace. In a particular manner, we beseech thee to bestow this mercy on our friends, relations, and benefactors; open their eyes, that they may see the beauty of thy truth, and give them strength and courage to embrace it. We also implore thy benediction on our sovereign the king, and all the royal family, and on all our civil magistrates and rulers, under whom we live; give them light, O God, to direct them, in all their ways, to what is most for thy glory, the good of their own souls, the discouragement of vice, and the advancement of thy true religion amongst us; and though they should at any time, by thy high permission, deal hardly with us, yet do thou give us grace constantly to perform, with all fidelity, our duties towards them. Finally, we beseech thee to look down from heaven on the tears of the afflicted, and the blood of so many martyrs, who have suffered death to convert us to thee; hear the cries, which these send up before thee, not for vengeance, but for pardon and mercy: and mercifully grant these our petitions, for the sake of Jesus Christ, thy Son, our Lord and Saviour, who, with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*



C H A P. IX.

Of Visiting the Sick.

Q. **I**S it a great act of charity to visit the sick ?
 A. It is doubtless a very great act of charity
 to

to visit the sick, and of great benefit to those who practise it. Our blessed Saviour assures us, that what we do in this way to any of our christian brethren, he esteems as done to himself. *I was sick*, says he, *and you visited me*. Matth. xxv. And to encourage us to be assiduous in the practice of it, he declares, in the same chapter, that the sentence of eternal happiness will be pronounced on those, who do him this charitable service, in the persons of his brethren; and that the neglect of it will be assigned as one cause of the eternal reprobation of the wicked. But it is much to be feared, that visits to the sick are, too too often, far from being visits of charity; they are only visits of charity, when they are of service to the sick person; but experience shows, that they are frequently of more hurt than benefit; especially when crowds of people meet together, where the sick person is, and spend the time in idle conversation among themselves; for by this means, they often disturb the sick person's repose, dissipate his attention from what he ought to be thinking upon, heat the room where he is lying, which often increases his distemper, and put him under great constraint, depriving him of that liberty, which a sick person necessarily ought to have; by all which such visits, instead of being useful to the sufferer, are too frequently of real prejudice both to his soul and body. Wherefore, when one goes to visit the sick, that his visit may be truly an act of charity, he ought, (1.) Never to go in without first enquiring, whether or not it be convenient and proper for the sick person to see him; and then go in or not, accordingly. (2.) It ought to be a general rule, to make visits to the sick very short, when they are only visits of civility and good neighbourhood. (3.) To make such visits become visits of charity, one must endeavour to make them serviceable to the sick person, either for soul or body. To assist the sick in their bodily distress, to relieve them in their necessities, and to serve them in any way

Chap IX. *Of Visiting the Sick.* 253

way they may need, by ministering unto them, and to do this purely for the love of God, as unto Jesus Christ, in the person of our sick brother, is a most agreeable action in the sight of God, and what he will most abundantly repay. But the most exalted charity, done to the sick, is when we assist them in the concerns of their souls, and help them to prepare for a happy death, and to make that use of their sickness which God requires from them. This may be done many different ways; by encouraging them to suffer with patience; by exhorting them to a perfect resignation to the will of God; by suggesting to them good thoughts, and holy acts of virtues, particularly such as are most necessary for their state; by comforting them in their affliction, and the like. But as all are not capable of doing these things, there remains another great act of charity to the sick, which any one can perform, and that is, by reading some pious book to them, proper for their present situation, particularly the passion of our Saviour in the gospel, and by praying for them. The following litany and prayers are very proper for that purpose, and may either be said by a single person alone, in the room with the sick person; or, if there be more present, may be read aloud by one, all the rest answering.

A Prayer for any sick Person.

O almighty and eternal God, Father of mercies, and God of all comfort and consolation, we fly to thy fatherly goodness in behalf of this thy servant, here lying under thy hand, in great sickness and affliction. We beseech thee to look upon *him* with the eyes of mercy and compassion, and leave *him* not to *himself*, in this day of *his* distress, who puts *his* whole trust in thee. *He* acknowledges in thy presence *his* great weakness, and that of *himself* *he* cannot do the least thing towards *his* salvation; no, not so much as think a good thought, without thy graci-

254 *Of Visiting the Sick.* Chap. IX.

ous assistance; *he* therefore throws himself into the arms of thy mercy, and wholly relies on thy fatherly assistance, beseeching thee, for the sake of Jesus Christ, to enable *him* to bear this visitation with christian patience, and a perfect resignation to thy blessed will. We also, thy unworthy servants, most earnestly beseech thee, O great God, not to deal with *him* according to *his* sins, nor reward *him* according to *his* iniquities, but according to the multitude of thy tender mercies, show mercy to *him*, in this day of *his* distress: and enable *him*, by thy powerful assistance, to bear *his* present trouble with such patience and humility, with such sincere repentance and holy resignation to thy blessed will, both as to the sickness itself and all its circumstances, that it may be a means in thy hand of sanctifying *his* soul, and of laying up a store of glory for *him* in thy kingdom.

We know not what thou hast appointed for *him*, whether life or death; we beseech thee to restore *his* health, if it be thy holy will, and grant *him* a longer continuance amongst us, if thou seekest it expedient for *his* salvation; that, corrected by thy chastisements, *he* may enter upon a new course of life, and by a greater diligence in thy service, may more amply atone for all *his* past failings, and be the better prepared for answering thy call whenever thou shalt be pleased to make it. But if in thy providence thou hast otherwise appointed it, fit *him*, we beseech thee, for thy most holy appointments: make *him* sensible of *his* condition, and mercifully deliver *him* from all the delusions of vain and deceitful hopes. Take from *him* all solicitude and disquiet for the things of this world; permit not these lesser concerns, to be a hindrance to the greater, so as to lose the opportunity thou now givest *him* of preparing for eternity. Grant *him* grace to receive all those holy sacraments, which thou hast ordained for the help of dying souls, with such holy and fervent dispositions,
that

Chap. IX. *Of Visiting the Sick.* 255

that *his* soul may be sensible, in the hour of distress, of the full fruits and effects of them; for this purpose, we beseech thee, to remove far from *him* all obstinacy and blindness, all evil passions and self love, destroy all *his* sinful habits, and possess *his* heart with true charity, both towards thee and *his* neighbour. Send thy holy angels, to watch over *him*, and under the shadow of thy wings protect *him*; be thou his guard against all *his* enemies, and mercifully preserve *him* from presumption and despair: Through Jesus Christ our Lord and only Saviour, to whom with thee and the holy ghost be all honour and glory, world without end. *Amen.*

The Litany for the Sick.

IN the name of the Father + and of the Son, and of the Holy Ghost. *Amen.*

Lord have mercy on *him*.

Christ have mercy on *him*.

Lord have mercy on *him*.

Christ hear us.

Christ graciously hear us.

O God the Father, Creator of the world, *have mercy on him.*

O God the Son, Redeemer of mankind, *have mercy on him.*

O God the Holy Ghost, Perfecter of the elect, *have mercy on him.*

O sacred Trinity, three persons and one God, *have mercy on him.*

Holy *Mary*,

All ye holy angels and archangels,

Holy *Abel*,

All the blessed company of the just,

Holy *Abraham*,

Holy St. *John Baptist*,

St. *Joseph*,

{ Pray for him.
All

256 *Of Visiting the Sick.* Chap. IX.

All ye holy patriarchs and prophets,
 St. *Peter* and St. *Paul*,
 St. *Andrew* and St. *John*,
 All ye holy apostles and evangelists,
 All ye holy disciples of our Lord,
 All ye holy innocents,
 St. *Stephen* and St. *Laurence*,
 All ye holy martyrs,
 St. *Sylvester* and St. *Augustine*,
 All ye holy bishops and confessors,
 St. *Bennet* and St. *Francis*,
 All ye holy priests and religious,
 St. *Mary Magdalen* and St. *Lucy*,
 All ye holy virgins and widows,
 All ye holy faints of God, *make intercession for*

Pray for him.

him.

Have mercy, O Lord, *and spare him.*

Have mercy, O Lord, *and hear him.*

From all his sins, *deliver him, O Lord.*

From all temptation and the snares of Satan,
deliver him, O Lord.

From all impatience, and repining at thy just
 chastisements, *deliver him, O Lord.*

From dejection of spirit, and diffidence in thy
 mercies, *deliver him, O Lord.*

From the fear of death, and too much desire of
 life, *deliver him, O Lord.*

From distracting his mind with the things of this
 world, and neglecting to prepare himself for eternity,
deliver him, O Lord.

By thy cross and passion, *deliver him, O Lord.*

By thy death and burial, *deliver him, O Lord.*

By thy glorious resurrection and admirable ascen-
 sion, *deliver him, O Lord.*

By the grace of the Holy Ghost, the Comforter,
deliver him, O Lord.

In the hour of death, and in the day of judgment,
deliver him, O Lord.

We sinners, *beseech thee to hear us.*

That

K. Chap. IX. *Of Visiting the Sick.* 257

That it would please thee to comfort him in his sorrows, and enable him to look beyond death, on the blessed state it leads to, *we beseech thee to hear us.*

That it would please thee to bring into his thoughts all thy mercies, and by them encourage him in a confidence in thee, *we beseech thee to hear us.*

That thou wouldest vouchsafe him the grace, to order all his temporal affairs with prudence, justice, and charity ; and with a free and quiet mind, wholly attend to dispose himself for heaven, *we beseech thee to hear us.*

That thou wouldest vouchsafe him the grace entirely to confess, and sincerely to repent of all his sins, *we beseech thee to hear us.*

That thou wouldest vouchsafe him the grace heartily to forgive all those who have offended him, and satisfy to his power whoever has suffered the least prejudice by him, *we beseech thee to hear us.*

That, being thus reconciled to thee, and to all the world, he may, with an humble and assured hope, reverently receive the sacred *Viaticum* of thy blessed body, and firmly persevere to the end in thy grace and favour, *we beseech thee to hear us.*

That the pains of his sickness may expiate the punishment due to his sins, by diminishing his love of this world, and increasing his desire of the next, *we beseech thee to hear us.*

That whatever thy providence shall determine concerning him, he may readily submit to thy holy will, and whether he live or die, be always thine, *we beseech thee to hear us.*

O Lamb of God, that takest away the sins of the world, *spare him, O Lord.*

O Lamb of God, that takest away the sins of the world, *hear him, O Lord.*

O Lamb of God, that takest away the sins of the world, *have mercy on him.*

Lord, have mercy on us.

258 *Of Visiting the Sick.* Chap. IX.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

The Prayer.

Almighty and ever-living God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to them that love thee: behold, we beseech thee, thy servant, whom thou hast cast upon the bed of sickness, and support with thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity; and sanctify to him every accident of his sufferings, that if thy mercy shall restore him to his health, he may more carefully correct the errors of his former life; and, if it shall please thee to call him to thyself, he may pass through the valley of the shadow of death with safety, and be transported by thy holy angels into the mansions of bliss, where no fears shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but perfect security, pure delights, and unspeakable joys, shall forever be established unto him, through our Lord Jesus Christ thy Son, &c. *Amen.*

Prayers for Women travailing with Child.

To God the Father.

Most merciful Father of heaven, hear the prayers of thy servants for thy handmaid labouring with child; that as by thy good providence she hath conceived, so by thy special blessing she may speedily be delivered; through our Lord Jesus Christ thy Son, who, with Thee, and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

To

To God the Son.

O blessed Jesus, who wast born without any pain to thy most pure virgin-mother, grant mercifully, that the fruit of thy handmaid may so come safe and perfect into this world, that it may by the font of baptism be born again to thee: who, with the Father, and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

To God the Holy Ghost.

O God the Holy Ghost, the assured Comforter of those who call on thee, vouchsafe, we beseech thee, to hear thy servants offering these our prayers on the behalf of thy handmaid, that by thy grace she may patiently suffer the pains of child-bearing, and by thy mercy obtain safe and speedy deliverance; who, with the Father, and the Son, livest, &c. *Amen.*

To our Blessed Lady.

The Antiphon.

To thee, and to thy holy intercession, O virgin-mother of God, all women labouring in child-birth fly; repel them not in their necessities, but help them with thy powerful prayers, O glorious and ever-blessed virgin.

Vers. In all our tribulations and anguishes.

Resp. The blessed virgin-mother assist us.

Most pure virgin, and glorious mother of our Saviour, who, next to thy dear Son, art our refuge, our hope, and comfort: vouchsafe, we beseech thee, to implore his mercy for thy supplicant, that she may be safely delivered, and the fruit of her womb baptized, and hereafter so live in the fear and service of God, that it may come at last to the kingdom.

260 *Of Visiting the Sick.* Chap IX.

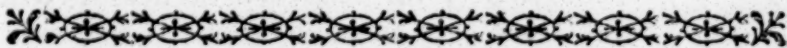
dom of joy, and eternal glory ; thro' Jesus Christ,
&c. Hail Mary, &c.

The Antiphon. Salve Regina Mater, as above, p.

*A Prayer that may be daily said by a Woman
 with Child.*

O Lord God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son ; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils : grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for : and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee ; and I wish that I could expiate them with tears of blood : I humbly beg thy pardon for them all, and I wish with all my heart that I had never committed them : I here offer myself to make what satisfaction I am able for them ; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now before-hand to thee for my sins,
 firm.

firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldest be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: through the same Jesus Christ thy Son, our Lord. *Amen.*



C H A P. X.

Exercises for People in Sickness.

Q. **W**HAT are the things one ought chiefly to attend to, when seized with any sickness?

A. He ought to attend to three things, his temporal affairs, his body, and his soul. And, *as to his temporal affairs*, if he has not already settled them in a proper manner, he ought without delay to do it, in the beginning of his sickness; otherwise, if his sickness become dangerous, they will prove a heavy load upon him, distract his mind from attending to the *one thing necessary*; and, if neglected entirely, may prove a source of much mischief to those he leaves behind him. He ought also to take proper care for the discharge of his debts, and all other obligations incumbent upon him.

As to his body, he ought to resign it entirely into the

the hands of his physician, and obey his orders with the utmost exactness ; for thus the word of God speaks on this subject. *Honour the physician, for the need thou hast of him ; for the Most High hath created him . . . The Most High hath created medicines out of the earth, and a wise man will not abhor them . . . The virtue of these things is come to the knowledge of men, and the Most High hath given this knowledge to men, that he may be honoured in his wonders. By these he shall cure and allay their pains . . . Give place to the physician, for the Lord hath created him, and let him not depart from thee, for his works are necessary.* Ecclus. xxxviii. From this it is manifest, that God has appointed medicines for our benefit, and that they are the ordinary means, ordained by his divine Providence, for recovery of health when sick, and therefore it is our duty to use them, when we have it in our power to do so ; otherwise it would be tempting God. But as their success depends entirely on the blessing of God attending them, for as the same scripture says, *all healing is from God*, v. 2. so our principal dependance must be upon his blessing, and our principal care should be to obtain it, which is then most effectually done, when we give the due attention to the soul. Wherefore,

With regard to the soul: (1.) the first step a sick person ought to take in his sickness, is to reconcile his soul to God, by having recourse, with all the sincerity of his heart, to the sacrament of penance. The reason is plain : Sickness and diseases are very often the punishment of sins, and sent by our merciful God to call sinners to repentance ; this he declares to us in holy writ as follows ; *He that sinneth before his maker, shall fall into the hands of the physician.* Ecclus. xxxviii. 15. *He (God) rebuketh him also by pain upon his bed, and he maketh all his bones to languish . . . his flesh is consumed with punishments . . . behold, all these things God worketh . . . that he may withdraw their souls from corruption,*
and

and enlighten them with the light of the living. Job xxxiii. 19 25. 29. *O how good and sweet is thy spirit, O Lord, in all things; and therefore thou chastisest them that err, by little and little, and admonishest them, and speakest to them, concerning the things wherein they offend; that leaving their wickedness, they may believe in thee, O Lord.* Wild. xii. 1. But if moderate corrections of smaller sickness will not do, God in his mercy increases their distemper, for, *a grievous sickness maketh the soul sober,* Eccclus. xxxi. 2. Hence therefore, when sicknesses seize us, as we have all but too much reason to fear that it is in punishment of our sins, our first and principal care should be, to search well our own conscience, and see what may be there offensive to God, and immediately purge it away, by applying with a sincere repentance to the sacrament of confession. And therefore the scripture says, *In thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee; turn away from sin and order thy hands aright, and cleanse thy heart from all wickedness.* Eccclus xxxviii. 9. Now when sin is the cause of sickness, and who can say this is not his case? what has one to expect, if he continues in his sins? whereas, take away that cause, and the effect will cease; as we see in king Hezekias, who though *he was sick even unto death,* and the prophet Isaiah was sent by God, and said to him; *thus saith the Lord, take order with thy house, for thou shalt die, and not live.* Is. xxxviii. 1. Yet by prayers and tears he obtained immediate health, and an addition of fifteen years to his life. Ibid. Whereas the unhappy king Asa died of a most violent pain in his feet, because *he did not seek the Lord, but rather trusted in the skill of physicians.* 2. Chron. xvi. 12. Besides, when one neglects making up his peace with God at the beginning of his sickness, he runs an evident danger of dying without doing it at all; for if the distemper increases, he becomes the more unable

able to do it as it ought to be done ; and if a delirium seizes him, or the medicines he takes stupify him, as is frequently the case, he dies without doing it at all ! and then what must become of him ?

(2.) When the sick person has thus settled all his temporal affairs, and made up his peace with God, his next care must be to prepare himself for the holy communion ; especially if his disease be advancing, and be of its own nature attended with danger ; and much more so, if there be any particular symptom of danger in his case. It is often a very fatal delusion to delay receiving the holy communion, by way of viaticum, till the person be in imminent danger, and past hopes of recovery. Alas ! when he is come to that, he is little able to go about this important duty, with the dispositions necessary for reaping the full fruits of it ; and his very endeavours to do so, may contribute to exasperate his disease, and make him worse. It is therefore of the greatest consequence to go to the holy communion in the beginning, when his mind is more free, his judgment and senses entire, and his strength less impaired, so that he can do it with little or no hurt to his body, and with much greater benefit to his soul. The same is also to be observed with regard to the sacrament of extreme unction ; which ought by no means to be delayed till the person be in his last agony, or have lost his senses ; but should be applied to, as soon as there appears a serious danger of his not getting the better of his distemper, and while his senses are entire, and he able to join his part in receiving this last sacrament ; that thereby he may receive the effects of it in greater abundance. It is most unworthy, and a shame for a christian in sickness, to defer these most important duties, and not prepare himself for death, while he is in a condition to do so ; lest forsooth his application to them should make him die the sooner, or prevent his recovery ; this thought can arise from no other source than the malice of the devil, and

and is plainly calculated to draw souls to perdition; besides that, like all his other delusions, it is founded upon a gross falsehood, most injurious to almighty God; as if his infinite goodness would permit our timely application to those sacred duties, which he so expressly requires from us in time of sickness, to be otherwise of prejudice to us. When, indeed, we, by yielding to the delusions of satan, delay them too long, till we be not able to perform them properly, God, in just punishment of such backwardness, may permit our feeble efforts to be of hurt to us, but we can never suppose this will be the case, when we do our duty in the proper time; nay so far is this from being true, that both our holy faith, and experience itself assure us that the sacrament of extreme unction, among its other salutary effects in the soul, contributes also to restore the health of the body, when our good God sees it to be expedient for the sick person to grant him a longer continuance in this world.

(3.) During the whole time of his sickness, his great care must be, to make a good use of the short time that may remain, and prepare himself for the approach of that dreadful moment on which our eternal doom depends; this is done by employing his mind and heart, as far as his situation will permit, in conversing with his God, and endeavouring to adorn his soul with those holy virtues, which are most necessary for his state; and for this purpose he should admit but of few visits, and only from such persons as may be willing and able to assist him in this important business.

Q. What then are the pious exercises proper for sick people?

A. Chiefly prayer and acts of these following virtues.

(1.) *Acts of patience* under his pains and sickness, suppressing all murmuring or repining on that account.

(2.) *Acts of sincere repentance*, from a truly penitential spirit, often crying to God for mercy, accepting his

Z

present

present sufferings as a just punishment from the hand of God for his sins, and frequently offering them up as a satisfaction to the divine justice, in union with all the sufferings of Jesus Christ. (3.) *Acts of perfect resignation* to the holy will of God, accepting all he suffers and has to suffer in that sickness, and death itself, if it should end in that, as sent him from the hand of his loving father, who only knows best what is good for him, and always intends his greater good in whatever trials or afflictions he is pleased to send upon him. (4.) *Acts of oblation*, or offering himself up entirely to the will of God, to do, and suffer whatever he pleases. (5.) *Acts of Faith, Hope, and Charity*, in both its branches; as these are the virtues, of all others, that unite the soul most immediately with God; virtually contain in themselves all other dispositions necessary for sick people, and are the strongest shield to defend the soul against all the usual attacks of satan, in her last moments. (6.) To these he must add frequent examination of his conscience upon his submission to the will of God, under his affliction, and on his patience in bearing the mistakes or negligences of those who attend him: Humbling himself where he fails in these, begging pardon, and resolving on amendment.

Q. In what manner should a sick person practise the internal acts of these virtues?

A. In general, sick people should not attempt to say long tasks of prayers at a time, but short and frequent; and on this account, the internal acts of the above virtues are most proper for them. While the sick person is able himself, he may have his book lying by him, and taking it up now and then, read one or more of these acts, and then repeat them in his own mind, addressing them to God as present within him, with all possible devotion. But if his disease be such as hinders him from doing this by himself, he should employ some pious friend, or the persons that attend on him, often to read to him such

ſuch acts of virtues and ſuch prayers as are moſt affecting to him, and ſuited to his condition; he accompanying the reading with the attention and affection of his heart, as far as he can. It is alſo proper that he have ſome of theſe acts of virtue on his memory, that he may often revolve them in his own mind, or exerciſe them in ſuch expreſſions as his own devotion ſhall ſuggeſt. The following prayers and exerciſes will be a help to this purpoſe. For acts of faith, &c. ſee above, page 64; and for acts of repentance, ſee page 227.

A Prayer proper to be daily repeated in Time of Sicknefs.

Lord Jeſus Chriſt, behold I receive this ſickneſs, with which thou art pleaſed to viſit me, as coming from thy fatherly hand. It is thy will it ſhould be thus with me, and therefore I ſubmit: Thy will be done on earth, as it is in heaven. May this ſickneſs be to the honour of thy holy name, and for the good of my ſoul. For this end I here offer myſelf with an entire ſubmiſſion to all thy appointments; to ſuffer whatever thou pleaſeſt, as long as thou pleaſeſt, and in what manner thou pleaſeſt. For I am thy creature, O Lord, who have moſt ungratefully offended thee; and ſince my ſins have a long time cried aloud to heaven for juſtice, why ſhall I now complain if I feel thy hand upon me? No, my God, thou art juſt in all thy ways; I have truly deſerved thy puniſhment, and therefore I have no reaſon to complain of thee, but only of my own wickedneſs.

But rebuke me not, O Lord, in thy fury, nor chaſtiſe me in thy wrath; but have regard to my weakneſs. Thou knoweſt how frail I am, that I am nothing but duſt and aſhes: Deal not with me therefore according to my ſins, neither puniſh me according to my iniquities; but according to the multitude of thy moſt tender mercies have compaſſion on me. O! let thy juſtice be tempered with

mercy : and let thy heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with a true christian patience all the uneasinesses, pains, disquiets, and difficulties of my sickness ; and that I may chearfully accept them as the just punishment of my offences : Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee. And if this is to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity ; that being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

Short Acts of the most necessary Virtues, proper to be inculcated in the Time of Sick ness.

Lord, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death : not my will, but thine be done : Thy will be done on earth, as it is in heaven.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my redeemer, and sanctified by his passion.

I adore thee, O my God and my all, as my first beginning and last end : And I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health : I desire to join my heart and voice with the whole church of heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart
for

for all thy mercies and blessings bestowed upon me
and thy whole church, thro' Jesus Christ thy son ;
and above all, for thy having loved me from all
eternity, and redeemed me with his precious blood :
O ! let not that blood be shed for me in vain !

Lord, I believe all those heavenly truths which
thou hast revealed, and which thy holy catholic
church believes and teaches : Thou art the sovereign
truth, who neither canst deceive, or be deceived :
And thou hast promised the Spirit of truth to guide
thy church into all truth. *I believe in God the father
almighty, &c.* In this faith I resolve, through thy
grace, both to live and die : O Lord, strengthen
and increase this my faith.

O my God, all my hopes are in thee : And
through Jesus Christ my redeemer, and through his
passion and death, I hope for mercy, grace, and
salvation from thee. In thee, O Lord, have I put
my trust ; O let me never be confounded !

O sweet Jesus, receive me into thy arms in this
day of my distress ; hide me in thy wounds, bathe
my soul in thy precious blood.

I love thee, O my God, with my whole heart
and soul, above all things : At least I desire so to
love thee. O ! come now, and take full possession
of my whole soul, and teach me to love thee for
ever.

I desire to be dissolved, and to be with Christ.

O ! when will thy kingdom come ? O Lord,
when wilt thou perfectly reign in all hearts ? When
shall sin be no more ?

I desire to embrace every neighbour with perfect
charity for the love of thee. I forgive from my heart
all that have any ways offended or injured me, and
ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy
great mercy ; and, according to the multitude of thy
tender mercies, blot out my iniquities.

O ! who will give water to my head, and foun-

rains of tears to my eyes, that night and day I may bewail all my sins !

O ! that I had never offended so good a God !
O ! that I had never sinned ! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner ; sweet Jesus, Son of the living God, have mercy on me.

I commend my soul to God my creator, who made me out of nothing ; to Jesus Christ my Saviour, who redeemed me with his precious blood ; to the Holy Ghost who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works : And I abhor all his suggestions and temptations. O ! suffer not this mortal enemy, O Lord, of my soul, to have any power over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, Mother of God, pray for us sinners now and at the hour of our death. O all you blessed angels and saints of God, pray for me a poor sinner.

Acts of Patience in Times of Pain or great Affliction.

Lord, I am an unworthy sinner, accept of what I now suffer in pardon of my sins.

I have often offended against thee ; 'tis but just I should suffer ; Lord, thou art just in all thy ways.

The Lord has given me health and strength ; the Lord has taken it away.

As it has pleased our Lord, so it is done ; blessed be the name of our Lord.

I have deserved yet greater evils than what I now suffer ; thou art merciful to me even in thy punishments.

How many are now suffering in hell for sins less than

than mine? My pains are nothing in comparison of theirs.

Lord, I am content to suffer here; but spare me hereafter.

How many cruel torments didst thou suffer for my sins; and can I expect to live without suffering?

Thou offeredst thyself a sacrifice for me; Lord, I now offer myself a sacrifice to thee.

If innocence was so severely treated for our transgressions, what must the sinner expect?

I have hitherto followed my own ways; teach me now, Lord, to walk in thine.

What a christian am I, if I refuse to follow my leader? Thou carriedst thy cross, and must not I carry mine?

How am I thy creature, if I do not submit to thee? How can I call thee Lord, if I obey not thy will?

There is nothing of this is fallen upon me but by thy appointment; Lord, thy will be done!

Lord, look on this poor piece of clay, and help me in my distress.

Thou hast promised to relieve those that call upon thee in tribulation; O God, make haste to help me.

Thou hast promised that none shall be confounded, who put their trust in thee: O Lord, in thee I hope, let me not be confounded.

O God, be a comfort to me, grant me patience to suffer; grant me true submission to thy blessed will.

This is now the day of battle, I am called forth to fight; help me, O Lord, that I be not overcome.

Have not I undertaken to be thy soldier? And must not I suffer in thy cause?

How much have the martyrs suffered? In their greatest torments they have blessed thy name.

Can I alone expect to be free from suffering? Am I better than all that have gone before me? Have

Have not I enjoyed long peace and health, while others, far better than me, have been in great misery ?

Is not this life a time of trial ; and must not I have my trials too ?

Can I expect a crown without victory ? And how can I obtain a victory without fighting ?

Where is my humility, if I submit not to present troubles ? Where is my patience, if I bear them not ?

Where is my courage, if I lye down and yield in time of trial ?

Now is the time to shew myself a christian : what have all my professions been, if now I rebel when thou touchest me ?

If I deserve thy correction, O God, why should I not submit to it ?

But chastise me not, O Lord, in thy anger, nor reprove me in thy wrath.

Consider my weakness, I beseech thee, and have compassion on me, tho' I have been unworthy of all thy favours.

Thou knowest I am but dust and ashes ; of myself I can do nothing ; support me by thy grace.

Forlake me not in my distress ; be to me a God and Protector.

What am I but a poor miserable worm ? shew not thy anger against me.

I have no help, but in thee ; thou art my sanctuary and my refuge.

Despite not the cries of the miserable, but shelter me under the shadow of thy wings.

Take from me all murmuring and impatience, suppress all the corruption of nature.

Give me now a willing heart to drink off the cup, thou hast put into my hand.

Give me patience to go under the cross, which thou layest upon me.

I know, 'tis by many tribulations, we must enter into the kingdom of heaven.

I know, that those who will be glorified with Jesus, must suffer with Jesus :

Teach me now so to bear my present sufferings, that they may be serviceable for my last end.

All that I can suffer here must have an end ; this life is short, and so are all the sufferings of it.

The next life is everlasting : O, that I could so bear my present pain, that by my patience in this, I might escape that which is eternal !

If I think these passing pains so intolerable, what must those of hell be ? O God, deliver me from that extremity of misery.



C H A P. XI.

Of assisting dying Persons.

Q. **I**S it a great act of charity to assist dying persons ?

A. Most undoubtedly ; it is one of the most charitable offices we can do to our fellow creatures in this world ; for (1.) To die well is an affair of the most inconceivable importance ; our all is then at stake ; our eternal doom is there to be decided ; eternal misery or eternal happiness depends upon it ; consequently, to assist our neighbour to die well, is the most essential favour we can possibly do him. (2.) A dying person stands in the utmost need of assistance, because the weakness and distress of his body, the confusion and oppression of his mind, when the soul is upon the flutter between time and eternity, the temptations of the devil which he has then to encounter, and all the circumstances that commonly attend the state a dying person is in, make him stand in need of every assistance that can be given

given him ; and, therefore, to give him that assistance, which may enable him to die well, is undoubtedly one of the most charitable actions we can possibly do him ; for as the scripture says, *He that is a friend, loveth at all times, and a brother is proved in distress.* Prov. xvii. 17. (3.) The scripture exhorts to this great charity, saying, *Comfort him* (that is dying) *in the departure of his spirit.* Eccclus. xxxviii. 24.

Q. In what does this assistance consist ?

A. When the sick person receives the holy Viatick and Extreme Unction, while he is capable of saying the prayers, before and after these sacraments, by himself, he ought himself certainly to do so ; but as it too often happens, that these sacraments are delayed, till he is not able to say these prayers by himself ; and after that, his disease increasing, he becomes incapable to recollect his thoughts to any thing serious ; and at last, loses his senses, and falls into his agony ; the assistance which souls in these different states stand in need of, consists in the following particulars.

(1.) In reading over, beside him, the prayers before and after the Viatick and Extreme Unction, when he is receiving these sacraments. But as these prayers are said, not as by another for the sick person, but in his name, and as said by himself ; they must be read slowly, and with short pausings now and then, that the sick person may have time to go along with them in his heart, and join his attention and affection with what is read. And if his weakness does not allow him to hear the whole at once, let them be divided into different portions, and said at proper intervals, as he is able to accompany them.

(2.) In suggesting to the sick person, from time to time, short acts of the virtues necessary for his state, in order to awaken his attention to what most concerns him. Now this ought to be done in an affecting manner, slowly, and in a plain and comfortable

Chap. XI. *dying Persons.* 275

fortable tone of voice, in order the more effectually to excite holy affections in the dying soul, saying one or more acts at a time, as he can bear it.

(3.) When he falls into his agony, and is no more capable of receiving the assistance last mentioned, what now ought to be done is, (1.) Frequently to sprinkle him with holy water, especially when much tossed, and in great distress. Indeed, this of sprinkling him with holy water ought frequently to be done, during the whole course of his sickness, but especially when he falls into any fits of an agony. (2.) Frequently to repeat in his ear, with an audible and distinct voice, the holy names of *Jesus* and *Mary*. (3.) To say for him, the prayers for the recommendation of a departing soul, in which all present ought cordially to join. The exercises following are adapted to all these different states; only it is to be remembered, that they are to be used in whole or in part, according to the circumstances of the sick person, and his ability to hear more or less at a time. They are taken from Mr. Gother's Instructions for the Sick, and are very well adapted for that purpose.

A Prayer before receiving the Viaticum, or Holy Communion.

Dear Jesus, my Redeemer, I adore thee with all my heart; I give thee thanks for that infinite love, which thou shewedst to poor sinners, in shedding thy blood for them on the cross, and by thy ineffable power leaving thy body and blood for the food and comfort of their souls. To this banquet thou art pleased now to call me; but woe to me! How shall I approach to it, who have so ungratefully offended thee, and lived so unworthy of my profession!

I acknowledge, O God, that I am a sinner, that I am miserable, poor and needy, and therefore now humble myself under thy powerful hand. I appeal to thee, my Jesus, who hast undertaken to be the advocate

advocate and mediator for sinners : thou art rich in mercy, and canst not refuse to appear in their behalf, who put their cause into thy hands. Help me therefore in my distress, and lay now before thy Father the price of thy blood, and the infinite treasure of thy merits, and supply hence all my defects, and especially my want of preparation in coming to partake of this holy food. Thou knowest how unworthy I am, and how unfit, through my manifold and grievous sins, to appear before the judgment seat of God ; I tremble at the thought of that dreadful hour, when all my sins and ingritudes shall be laid before me. What shall I then do, O thou keeper of men ! What will become of me, if the review of my life be the casting of my eternal lot ! O Jesus, let me not go alone to that place of terror ; come thou into my soul, accompany it to the tribunal of God, there let all thy mercies plead for me ; for tho' of myself I have nothing to trust to, yet in thy goodness I have comfort. Run then, my soul, to the protection of thy Lord, take shelter under his wings, hide thyself in his blessed wounds, and there, tho' thy sins cry out for justice, his precious blood will cry much louder for mercy ; 'tis on this mercy I depend, in this I hope, and in this hope I desire to die ; come, my Jesus, enter now into my soul, and possess it for ever.

Thou art the true light, who enlightenest every one, that comes into this world ; enlighten now my eyes, I beseech thee, that the sleep of eternal death may never be my portion.

Thou art a fire ever burning, and I am tepid and cold ; enflame now my heart and reins with the fire of thy divine love : for thou camest to bring fire upon earth, and why does it not burn ?

Thou art King of heaven and earth, abounding in mercy, and I am poor and miserable : thou knowest what I want, and besides thee there is none that can save me. Help me then, my God, and
out

out of the treasures of thy goodness relieve me in my necessities.

Thou art my Lord and my God ; behold I am thy servant, give me understanding, and strengthen my will, that I may know thy will, and do it.

Thou art the Lamb of God, the spotless Lamb, that takes away the sins of the world ; take from me all that is sinful ; and give me, what thou knowest will be pleasing to thee, and beneficial to my soul.

Thou art my love and my joy ; thou art my God and my all ; thou art my lot and my inheritance ; and 'tis thou alone, canst restore my inheritance to me.

O God and my all, let the powerful force of thy love seize and consume all that is within me ; and so entirely change my heart, that for the love of thee I may die to the world, who for love of me wast pleased to die on the cross, my God and my all.

Acts of Thanksgiving and other Virtues, after having received the Holy Communion, or Viaticum.

I.

Glory and thanksgiving be to thee, O Lord, who in thy sweetness hast been pleased to visit and refresh my poor soul. Now let thy servant depart in peace, according to thy word.

Now thou art come to me ; and I will not let thee go : Now I willingly bid farewell to the world, and with joy I come to thee, my God.

Nothing more, O good Jesus, nothing more shall separate me from thee. Now I am united to thee, in thee I will live, and in thee I will die, and in thee I hope to abide for ever.

Now life seems uneasy to me ; I desire to be dissolved, and be with Christ ; for Christ is my life, and to die will be my gain.

Now I will fear no evils, tho' I walk in the shadow of death, because thou art with me, O Lord :

as the hart pants after the fountains of water, so my soul thirsts after thee, O God ; my soul thirsts after the fountain of living water : O when shall I come and appear before the face of my God !

Give me now thy blessing, O loving Jesus, and establish my soul in everlasting peace ; such peace, as only thou canst give ; such peace, as it may not be in the power of my enemy to destroy.

O that I were once happily united to thee for ever ; that I were wholly swallowed up and buried in thee : O that my soul were at rest in thy happiness, and in the enjoyment of thee, my God, for ever.

What have I more to do with the world ? And in heaven what have I to desire, but only thee, my Lord ?

Into thy hands I commend my spirit ; receive me, sweet Jesus, in thee may I rest, and in thy happiness rejoice without end.

II.

Protect me, Lord, against all my enemies ; and in all dangers appear in my defence ; make haste to help me, O God, and say to my soul, I am thy health, and thy salvation.

Remember thou art my Father, and have compassion on my poor distressed soul ; cloath her with all virtues, and feed her with thy grace ; for it belongs to a father to take this care of his child.

In thee I live, sweet Jesus, in thee I desire to die : both living and dying, I will ever profess that thou art good, and thy mercy endures for ever.

O sweetness of my heart, and love of my soul, take off my heart and thoughts from this world, that all my comfort may be in thee.

My God, and only hope, permit me no longer to run from thee ; when wilt thou consume in me, all that is corrupt and contrary to thy will ?

Draw me after thee, I beseech thee, that I may
chear-

chearfully obey thy call, and submit to thy blessed will.

Make me one according to thy own heart, and let my soul become now thy habitation for ever.

My soul without thee is dry, like earth without water ; moisten it with the dew of heaven, and give me now a large blessing from the land of the living.

Wound my heart with thy love, that it may relish nothing that is earthly, but entirely depend on thy commands.

Hail, dear Redeemer, I now desire to adore thee, with the spirit and affection of all thy elect ; I commit to thy direction all the motions of my soul.

O my love, and my joy, when will the day of eternity appear, when laying down this weight of flesh, I shall join with the saints in thy everlasting praise ?

O sweet light of heaven, inflame my heart with the fire of charity ; I offer thee all that is within me ; let that divine flame consume my bowels.

III.

O that I could now give thee, O Lord, all that honour, praise, and glory, with which the angels and blessed spirits praise and glorify thee in heaven ! but because I am unable to do this, accept this my desire at least, and good will.

Deliver me, O God, from every thing that is contrary to thy will ; and be pleased so to dispose my soul, as may be for thy greater glory.

I surrender myself, O my Creator, into thy hands, and laying aside all private wishes, I desire to depend on thee, as to the whole state of my body and soul, in whatever thou shalt please to appoint for me.

I ask nothing, but that thy holy name may be glorified for ever : and if thou wilt please to admit me, tho' unworthy, to have a share in paying thee now this homage, blessed be thy name.

If it be more for thy honour, that I suffer interior

desolation, I accept it from thy hand, O God, because I know it is for my good, whatever I suffer in my soul for love of thee.

O divine love, how little art thou known, how little art thou loved? Come to me, and if thou nowhere findest rest, infuse thyself wholly into my soul. May the fire of thy love, O God, ever burn in my heart, and grow up to such a flame, that it may burn and consume not only the sacrifice, but the altar too.

Let nothing be now my comfort, but thou, my Lord Jesus, and nothing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus, life eternal, by whom I live, and without whom I die, grant I may now be united to thee, and that in the embraces of thy holy love and divine will I may rest for ever.

When shall I see thee, O sweet Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

How happy are they, who eat and drink at thy table in thy eternal kingdom? They love thee and enjoy thee, but I perish here with hunger, lying in dust and darkness, and see not the light of heaven.

But remove this veil, O God, and bring me to thy sight; fill my hungry soul with good things, and grant me my inheritance purchased for me by my Redeemer, and be thou my possession for ever.

A Prayer before Extreme Unction.

Thou hast mercifully provided remedies, O Lord, for all our necessities; grant me thy grace so to make use of them, that my soul may receive all those good effects, which thou hast appointed in their institution. Now I desire to be anointed, as thou hast commanded me by thy apostle; grant, I beseech thee, that by this holy Unction, and the prayers of the

the church, I may partake of that spirit, with which Christ suffered on the cross, for thy glory, and for the destruction of sin. Give me true patience, to support all the pains and trouble of my distemper ; give me an inward strength to resist all the temptations of the enemy ; give me grace for the pardon of all my failings ; give me that true light, by which I may be conducted thro' the shadow of death, to eternal happiness ; and if my health be expedient for thy glory, let this be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

My eyes have often been delighted with vanities, but now let them be shut to the world, and open to thee alone, my Jesus ; pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profaneness, and unprofitable discourses ; let me now give ear to thy word, to thy commands, and thy call ; and pardon me, O Jesus, all the sins I have committed by my hearing

I have taken delight in the perfumes of this world, which are all nothing but corruptions ; let my heart and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by my smelling.

My tongue has many ways offended both in speaking and tasting, now let its whole business be to cry for mercy : pardon me, dear Jesus, all the sins I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbour ; now let them be lifted up to heaven, in testimony of a penitent heart, and pardon me, O Lord, all the

sins I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin ; now let me walk in thy ways, in the ways thou art pleased to lead me, and forgive me, Lord, all the sins I have committed by my disordered steps.

I have given admittance to impure delights in my heart, and for the pleasing my senses have transgressed thy law : let my heart be now the temple of the Holy Ghost, and pardon me all the sins, by which I have banished thee from my heart, and defiled my soul.

By this holy anointing, and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may chearfully submit to death, in punishment of my offences, and so enter into thy eternal rest. *Amen.*

After Extreme Unction.

Hear our prayers, O God, in behalf of thy servant ; and since thou hast shewn this mercy to him, as to admit him to the helps of thy church, grant he may partake of the effects of them, even those which thou hast appointed for the comfort of poor souls in the day of their distress. Grant him a full discharge of all his sins, that whenever he shall appear before thee, the enemy may find nothing against him. Stand thou by him, we beseech thee, and be his protector against all evils ; let thy grace comfort him, and heavenly strength support him, that however he be weak of himself, yet through thy assistance he may stand in this day of trial, and chearfully submit to whatever thou hast appointed for him. Restore him to health, if thou knowest it expedient for him ; but if thou hast ordained it otherwise, grant him a happy passage, and admit him into the number of thy blessed ; thro' the merits and passion of thy dear Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Short

Short Prayers to be suggested distinctly to the dying Person, and with some Intervals, whilst Death seems to be approaching.

I adore thee, O good Jesus, who by thy sufferings hast redeemed the world. Save me now, O my Jesus, who hast redeemed me by thy blood. Draw me to thee, who hast promised to draw all things to thee. Hold me fast, and let no power of the enemy take me out of thy hand : let nothing any more divide me from thee.

Merciful Jesus, I beseech thee, by thy precious blood, which thou wast pleased to shed for sinners, wash me, purify me, and cleanse me from all my iniquities.

O soul of Christ, sanctify me ; blood of Christ, purify me ; body of Christ, save me ; water from the side of Christ, wash me ; passion of Christ, comfort and strengthen me. O good Jesus, graciously hear me, hide me within thy wounds, be ever with me, call me at the hour of death, command me to come to thee, that I may take part with thy blessed, and praise thee without end.

My Lord and Creator, my Redeemer Jesus Christ, I deliver myself into thy hands, refuse not, I beseech thee, the offer I make ; to thee I come, cast me not away from thee.

Cast me not away from thy presence, and take not thy holy Spirit from me ; let not my wickedness destroy the work of thy infinite goodness.

Look on me with the eyes of mercy, my Lord Jesus Christ, eternal King, God and Man, who wast crucified for man. Give ear to my cry, because I put my trust in thee : have mercy on me, who am covered over with misery ; thou who art the fountain of mercy, a fountain ever flowing. Hail sacred victim, who for me and the sins of the whole world wast offered on the cross.

Hail.

Hail generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Be mindful, O Lord, of me thy poor creature, whom thou hast redeemed with thy blood.

Far be it from me to glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

I see thee, my dear Redeemer, fastened on the cross, with thy arms stretched forth, and thy head bowing down, as ready to receive us into thy embraces : I hear thee in words full of compassion, inviting all to come to thee : *Come to me, all you that labour, and are heavy laden, and I will refresh you.*

Behold I come, Lord, do with me according to thy word, and mercifully refresh me : I come weary and tired under the weight of my sins, but deal mercifully with thy servant, for thou hast born all our infirmities on the cross, and to obtain pardon for us, hast laid down thy life.

To our Lord Jesus Christ.

Jesus Christ, fountain of mercy, have compassion on thy poor servant, and help me in this time of my distress. Let thy death and passion plead for me, and stand betwixt my soul and thy justice.

I give myself wholly into thy hands, reject me not : now, Lord, according to thy good will, shew mercy to me ; command my soul to be received in peace ; for thou hast redeemed me, O God of truth. Lord Jesus, let those sweet words sound in my ears, *This day thou shalt be with me in paradise.*

Receive me, my crucified Jesus, into thy loving arms, which were stretched forth on the cross for me ; receive me into those embraces of thy infinite charity, and draw my soul to thee ; receive me, good Jesus, in thy mercy, receive my soul in peace.

Enlighten, O Jesus, my eyes, that I sleep not in death ; that my enemy may never say he has prevailed against me.

Re-

Remember not, O Lord, my iniquities; let thy mercies make haste to prevent me; for behold I am poor and miserable.

Lord Jesus, by the merits of thy sufferings, command me to be received among the number of thy chosen servants.

Enter not, Lord, into judgment with thy servant, for in thy sight no man can be justified, but by thee.

This one thing I ask of our Lord, that I may dwell in his house for ever.

Receive me according to thy promise, and I shall live and not be disappointed of my hope.

Other short Acts, to be repeated now and then one.

Of Faith.

Lord, I believe, help my unbelief. I believe thou art Christ the Son of the living God. Thou art my Lord and my God.

I believe all thou hast taught me by thy apostles, and the holy Catholick Church.

Of Hope.

Thou art my protector, O Lord, in thee have I put my trust.

My hope is in thee, let me not be confounded for ever.

Thou art my defence, O Lord, forsake me not; the time of distress is at hand, and there is none to save me, but thou my God.

Preserve me as the apple of thy eye, and under the shadow of thy wings protect me.

In the shadow of death I will not fear, because thou art with me.

I am thine, O Lord, save me, I beseech thee.

Save thy servant, who puts his trust in thee.

Of Charity.

Thou art the God of my heart, and my inheritance for ever. My

My God and my all ; I have nothing to desire in heaven or earth but thee.

Thou demandest my heart ; behold here I give it into thy hands, O God.

Inflame my soul with thy love, that I may become a grateful sacrifice to thee.

My soul thirsts after thee, O God : When shall I appear before thee ?

Of Contrition.

Have mercy on me, O God, according to thy great mercy.

To thee only have I sinned, and done evil in thy sight :

But a contrite and humble heart thou wilt not despise.

Turn away thy face from my sins, and blot out my iniquities.

Enter not, O Lord, into judgment with thy servant ; for who shall be justified in thy sight, but by thy mercy ?

For thy name's sake have mercy on me, and forgive all my sins.

Of Petition.

Thou sufferedst on the cross, O Lord, for my sins ; let not thy sufferings be in vain.

Preserve me, Lord, I beseech thee, because in thee I put my trust.

Let my enemies be turned away backwards ; and all those that seek my soul.

Look upon me, and have mercy on me, because I am poor and miserable.

Behold my misery and affliction ! Forsake me not in my necessities, but pardon me all my offences.

Of Resignation.

I here renounce the devil and sin, and desire to be united to Christ.

Lord, into thy hands I commend my spirit.

Thy

Thy will be done on earth, as it is in heaven.

Not as I will, but as thou wilt, O God.

Give me ~~thy~~ grace to do what thou commandest, and then command what thou wilt.

I am thy creature, O God, and 'tis my duty to submit to thy will.

Behold I bow myself down, and make all that is within me stoop to thy commands, and the decrees of thy blessed will.

Do here with me as thou wilt, but spare me hereafter.

Lord, I love the beauty of thy house, and the place of thy abode.

I desire to be dissolved and be with Christ.

Who will deliver me from this body of death?

This one thing I ask of thee, that I may dwell in thy house for ever.

Other short Prayers.

Eternal father, I am that unworthy servant, whom thou hast so lov'd, as to give thy only son for me: Shew mercy on me now at this hour, and let not his precious blood be lost on me.

Jesus Christ, I am that lost sheep whom thou hast fought with so much pains, and brought back on thy shoulders: I have run astray like a lost sheep, but thou art the good shepherd, who giv'st thy life for thy sheep: Seek now thy servant, and let me be lost no more. Let the enemy have no more power over me, but take me into thy protection.

O Jesus, I am that miserable one, who going from *Jerusalem*, fell amongst thieves, was wounded and left half dead: Thou art my physician, and that good *Samaritan*, who having compassion on me, hast bound up my wounds, and heal'd them with thy blood. Thou hast born all our infirmities, and by thy anguish have we been heal'd. Have mercy on me, Lord, in this my last hour: Lord, make haste to help me, that my soul die not for ever.

O Jesus, I am an unhappy sinner, and guilty of many crimes, but thou art my advocate to the father, and the propitiation for my offences. Thou wilt not the death of a sinner, but that he live. Thy coming into this world was to save us sinners; have mercy therefore on me in this my extremity: Be now my mediator and advocate to the father. O good Jesus, be merciful to me a sinner. Into thy hands I commend my spirit.

A Prayer of St. Jerome in Time of the Agony, to be said beside the sick Person, in his name, distinctly, and at leisure.

Merciful Jesus, thou art my strength, my refuge, and my deliverer; in thee have I believed and hop'd, thee have I lov'd. Call me now, I beseech thee, and I will answer. Stretch forth thy hand of mercy to the work of thy hands, and let not me perish, whom thou hast redeem'd with thy blood.

'Tis now time for dust to return to dust, and my spirit to thee who gav'st it. Open then, Lord, the gate of life, and receive me; receive me, most merciful Lord, according to the multitude of thy tender mercies, who received the thief on the cross, and now prepare my soul for the hearing the same promise of mercy, which he did. I am sick, O Lord, and my life is withering away, therefore I come to thee, my physician. Heal me then, my God, and I shall be heal'd: Let me not be confounded, because I put my trust in thee. In thee have I hop'd, let me not be cast off forever.

But who am I, most merciful Lord, that I should speak thus boldly to thee? I am a sinner, one grown up in sin, a rotten carcass, a vessel of corruption, and food of worms. But spare me still, my God, for what victory is there in overthrowing me, who am but as dust before the wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord, arise and let thy mercy plead

plead for me. Let my prayer ascend before thee, and stretch forth thy hand to help me : For behold I am covered with sin, and have done evil in thy sight ; and there's none can heal me but thou, my God. If thou hadst not paid my ransom, by dying on the cross, should not I have been for ever miserable ? Remember then, O merciful Jesus, that I have a share in that price, that was paid ; 'twas for me also, tho' most unworthy, thy blood was shed ; let me therefore have a part in this mercy.

I confess I have many times offended against thee, and therefore am not worthy to be called thy child : But turn away thy face, I beseech thee, from my sins, and blot out all my iniquities. Deal not with me according to what I deserve, nor chastise me according to my iniquities ; but help me, O God, my Saviour, and for the glory of thy name deliver me. Now at this hour shew mercy to me, and whenever I depart, receive me into the number of thy family, that I may be one of these, who are to praise thee for ever.

Q. When a sick person lyes, as to all appearance, insensible, is it to any purpose to repeat any of these prayers in his name ?

A. These prayers are principally intended for such, as continue in their senses : But however, when a person lyes, as it were, wholly insensible, it may not be improper to repeat now and then some short sentence of piety in his ear ; because there are many, who upon recovery, have own'd that in their extremity they were sensible of what had been spoken to them, though they could by no outward sign manifest it to the bystanders.

Prayers to be said by Friends when the sick Person is in extremity.

Lord Jesus Christ, we beseech thee by thy bitter agony and prayer in the garden, that thou wouldest be pleased to be advocate to thy eternal father in

B b

behalf

behalf of this thy servant : Lay before him all those drops of blood which in thy anguish of spirit flowed from thy body, and offer them for the remission of all his sins ; that so, in this hour of extremity, he may be discharged from that hand-writing, which stands against him, and from all that punishment, which he fears too justly due to his sins. *Our father. Hail Mary.*

Lord Jesus Christ, who wast pleased to suffer death on the cross for us, we beseech thee to offer up all that anguish and pain which thou then enduredst, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his favour, for the good of his soul, for the obtaining a happy hour, and for the release from that punishment, which he has deserved for his sins. *Our father. Hail Mary.*

Lord Jesus Christ, who hadst that love for man, as to become man for his salvation, we beseech thee to shew that thy charity and goodness to the eternal father ; let that appear for this thy servant, and plead his cause, that by this powerful mediation he may be freed from all his sins ; that he may be safe at the hour of his departure, and find the gate of life open to him. *Our father. Hail Mary.*

Lord Jesus Christ, who by thy precious blood hast redeemed us, we beseech thee to imprint deep in the soul of this thy servant the memory of thy most sacred wounds, that having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death : Thus let him cheerfully submit to all the difficulties of his condition, and begin even here to be united to thee with a love, that shall never end.

Grant him now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant he may be sensible of the effects of thy
holy

holy mysteries and sacraments, and of all the prayers, which are offered to thee by the whole church.

Remember, Lord, that thou once wast in the straits of death, that in thy extremity thou criedst out to the eternal father, commending thy spirit to him, and so expiredst. Behold now, this thy servant in his anguish cries aloud to thee; stand thou by him, defend and comfort him in this his distress, and receive his soul in mercy.

Remember, O Jesus, that thy arms were stretched forth upon the cross, thy side was opened, and thy sacred head bowed down: Have regard now, we beseech thee, to the soul of this thy servant, which departing out of this world seeks refuge in thee; receive it into thy arms, give it shelter in thy breast, and there let it hide itself, secured from all enemies, till the anger of God pass over. Into thy hands we commend his spirit, which has been created and redeemed by thee; despise not, we beseech thee, the work of thy hands.

Christ Jesus, who wast crucified for our redemption, we beseech thee by that love, which brought thee from heaven, to have compassion on the soul of this thy servant; forgive him all his sins, and by the merits of thy bitter passion satisfy for all his failings, and supply his defects; let him now experience the multitude of thy tender mercies, and be sensible how good his Lord is. Dispose now his soul by thy grace, that he may be prepared at thy call to go forth to meet thee. Grant him, we beseech thee, true patience and perfect resignation in his pains and anguish. Give him a full discharge from all his sins; confirm his faith, strengthen him in hope, and perfect his charity, that departing hence, his soul may be received into thy mercy. O dear redeemer, by that distress, which thou sufferedst on the cross, when thou criedst out to thy eternal father, we pray thee shew mercy to this thy servant in his extremity; hear the sighs and desires of his heart, and since he

cannot now speak for himself, speak thou for him, we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merit of thy passion, we beg thee in behalf of this thy servant, to have no other thoughts but of peace, of mercy and comfort, and not of affliction. Bear him up against all distrust and despair, deliver him from his necessities, and be his comforter in his distress. Let those hands which were once nailed to the cross, now plead for him, and obtaining his pardon, conduct him into thy eternal rest. *Amen.*

The Recommendation of a Soul departing.

LORD, have mercy on us.
 Christ have mercy on us.
 Lord, have mercy on us.
 Holy *Mary*,
 All ye holy Angels and Archangels,
 Holy *Abel*,
 All ye choir of the just,
 Holy *Abraham*,
 St. *John Baptist*,
 All ye patriarchs and prophets,
 St. *Peter*,
 St. *Paul*,
 St. *Andrew*,
 St. *John*,
 All ye holy Apostles and Evangelists,
 All ye holy disciples of our Lord,
 All ye holy innocents,
 St. *Stephen*,
 St. *Laurence*,
 All ye holy Martyrs,
 St. *Sylvester*,
 St. *Gregory*,

Pray for him (her.)

St.

Chap. XI. *dying Persons.*

293

St. *Augustin*,
All ye holy Bishops and Confessors,
St. *Benedict*,
St. *Francis*,
All ye holy Monks and Hermits,
St. *Mary Magdalen*,
St. *Lucy*,
All ye holy Virgins and Widows,
All you saints of God, *make intercession for him*
(*her.*)

Pray for him (*her.*)

Be merciful, *Spare him (her) O Lord.*
Be merciful, *Deliver him (her) O Lord.*
Be merciful, *Deliver him (her) O Lord.*
From thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of judgment,

Deliver him (*her*) O Lord.

We sinners, *Beseech thee to hear us.*

That thou spare him, *We beseech thee to hear us.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Let us pray.

Depart, christian soul, out of this world,
in the name of God the Father Almighty;
who created thee, in the name of Jesus Christ,
Son of the living God, who suffered for thee;
in the name of the Holy Ghost, who sanctifi-
ed thee: in the name of the angels, archangels,

B b 3.

thrones

thrones and dominations, cherubins and seraphins ; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God, let thy place be this day in peace, and thy abode in holy Sion. Through Christ our Lord. *Amen.*

God of mercy, God of goodness ; O God, who according to the multitude of thy mercies forgiveest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant N. and grant him a full discharge from all his sins, who most earnestly begs it of thee. Renew, O merciful Father, whatever is corrupt in him through human frailty, or by the snares of the enemy ; make him a true member of the church, and let him partake of the fruit of thy redemption. Have compassion, Lord, on his sighs, have compassion on his tears, and admit him to the sacrament of thy reconciliation, who has no hope but in thee. Thro' Christ our Lord. *Amen.*

I recommend thee, dear brother, to almighty God, and leave thee to his mercy, whose creature thou art, that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let therefore the noble company of angels meet thy soul at its departure ; let the court of the apostles receive thee ; let the triumphant army of glorious martyrs conduct thee ; let the crowds of joyful confessors encompass thee ; let the choir of blessed virgins go before thee, and let a happy rest be thy portion in the company of the patriarchs : let Christ Jesus appear to thee with a mild and chearful countenance, and give thee place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and condemned to torments. Let thy wicked enemy, with all his evil spirits, depart from thee :
may

may he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all, who hate him, fly before his face. Let them vanish like smoke; and as wax before the fire, so let sinners perish in the sight of God: but for the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee. Christ Jesus, deliver thee from death, who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee in his garden of paradise; and may he, the true Shepherd, own thee for one of his flock: may he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth, which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be for ever filled with heavenly sweetness. *Amen.*

Let us pray.

We commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world, that as in mercy to him thou becamest man; so now thou wouldest vouchsafe to admit him into the number of the blessed. Remember, Lord, he is thy creature, not made by strange gods, but by thee, the only true and living God: for there is no other god but thee, none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins, nor any of those excesses, which he has fallen into, through the violence of passion and corruption. For although he has sinned, yet he has still retained a true faith in thee, Father, Son, and Holy Ghost; he has had a zeal for thy honour, and faithfully adored thee his God, and the Creator of all things. *Re-*

Remember not, O Lord, we beseech thee, the sins and ignorances of his youth ; but according to thy great mercy be mindful of him in thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let the archangel, St. Michael, conduct him, the chief of the heavenly host. Let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem. May blessed Peter, the apostle, receive him, to whom were given the keys of the kingdom of heaven. May holy Paul, the apostle, help him, who was a vessel of election. May St. John, the beloved disciple, intercede for him, to whom God revealed the secrets of heaven. May all the holy apostles pray for him, to whom was given the power of binding and loosing. May all the blessed and chosen servants of God pray for him, who in this world have suffered torments for the name of Christ : that being delivered from this body of corruption, he may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father, and the Holy Ghost, world without end. Amen.

If the sick party still continues in distress of agony, it may be proper for the assistants to continue on in prayer, by repeating what is above, or saying the penitential psalms.

The Soul being now departed, the following Responsory is said.

COME to his assistance, all you saints of God ; meet him, all you angels of God ; receive his soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee.

Chap. XI. *dying Persons.* 297

thee to thy place of rest : may they receive his soul, and present it now before its Lord.

Resp. Eternal rest grant him, O Lord, and let perpetual light shine unto him. May they present him now before his Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. *But deliver us from evil.*

V. Eternal rest grant him, O Lord.

R. *And let perpetual light shine unto him.*

V. From the gates of hell,

R. *Deliver his soul, O Lord.*

V. May he rest in peace.

R. *Amen.*

V. O Lord, hear my prayer.

R. *And let my cry come to thee.*

Let us pray.

To thee, Lord, we recommend the soul of thy servant N. that being dead to this world, he may live to thee. And whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon. Through Christ our Lord. *Amen.*

Then for a Conclusion, may be added, the following Prayer for the Assistants.

Grant, O God, that while we here lament the departure of thy servant, we may ever remember, that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprized by sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory. Thro' Christ our Lord. *Amen.*

Advice

Advice upon Recovery.

Q. But if a person recover from sickness, what devotion may be proper for him upon his recovery?

A. Thanksgiving is due to almighty God for all his blessings; and therefore, when a person is raised from the bed of sickness, he ought not to omit this duty, which I fear is forgotten by too many, who when they are in the extremity of pain or sickness, know how to value health and ease, and in the earnestness of their wishes, declare their sense of such blessings; but having received them, think no more of them, or of the hand that gave them. This is a sort of ingratitude very unbecoming a christian spirit: And hence you may conclude, how much the method of those is to be disapproved, who, after a fit of sickness, consecrate their first sitting up to a game at cards, and their first going abroad to a play, or the park, &c; when as the first fruits of health ought to be offered to God as his due, in prayer and worship: Those that do otherwise, abuse his gifts; and 'tis to be feared, that such as are hardy enough to do this, as soon as they are recovered, will not be more grateful afterwards. This is the misery of too many, who perversely think prayers will do harm, when cards will not; and therefore these get the start for some days; when, God knows, the attention at prayers is but too often much inferior to that of cards, especially if we consider the time spent in these; and therefore not likely to be more prejudicial. But the truth is, we are all too apt to favour our inclinations, and a slender reason is sufficient to promote what we have a mind to. And thus we deceive ourselves, when at the bottom there's only this, that we are ready to venture more for our diversion, than for our duty: And this makes those, who are afraid of their prayer-book, to be very bold at their games.

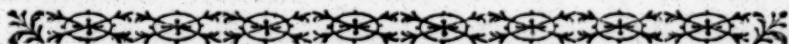
Q. What prayers would you direct them to by way of thanksgiving?

A.

Chap. XII. *Prayers for the, &c.* 299

A. Those mentioned above, Chap. IV. §. 2. The following prayer likewise may not be improper.

Almighty and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace for the making a better use of it, than hitherto I have done; that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and sanctify that health to thee, which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour. Through Jesus Christ our Lord. *Amen.*



C H A P. XII.

Prayers for the Souls departed.

Q. **I**S it a great charity to pray for the dead?

A. It is certainly a very charity, for the scripture expressly says, *It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins.* 2. Macch. xii 46.

Q. Are there many motives, to excite us to the practise of this charity?

A. There are several most powerful motives, to excite us to the daily practise of this holy exercise, which is most earnestly recommended by the church to all her children; and in many places, in catholic countries, the public bells are tolled in a particular manner, every night about an hour after sun-set, to call all the people to interrupt, for a few minutes, whatever they are employed in, and join together in offering up some prayers for the relief of all their departed brethren, and several indulgences have been granted

granted by the chief pastors of the church, to encourage the faithful to this pious exercise.

Q. What are the prayers which are said on this occasion?

A. The sixth penitential psalm, which begins, *Out of the depths*; and which particularly expresses the sentiments and affections of the souls in purgatory; their ardent desire of relief, their humble acknowledgement of the justice of their sufferings, and their entire confidence in the goodness and mercy of God, that through the propitiation and redemption which is in God by Jesus Christ, he will redeem them out of all their iniquities. After this psalm is added the prayer, which begins, *O God, the creator and redeemer*, &c. as below, for all the faithful departed in general.

Q. What are the motives which excite us to the practice of this charity?

A. They are chiefly these following. 1. *Compassion*, considering who they are, and what they suffer. They are our fellow christians and brethren in Jesus Christ; our ancestors, parents, kindred, friends and benefactors, who have gone before us out of this world, and are now in a state of the most exquisite sufferings, in comparison of which all the torments of this life are nothing; and out of which they cannot come, till they have paid the utmost farthing of the debt they owe to the divine justice: This debt they can never pay themselves, but by their sufferings only; but when we, who are still in this life, offer up our prayers and sacrifices, and other good works to God for them, the goodness of God, thro' the merits of Christ, is pleased to accept of this, as part payment of their debt; and on that account grants them relief, either by shortening the time of their sufferings, or by easing the violence of their torments. If therefore natural compassion excites us to assist any any creature in distress; especially when we can do it easily, and without costing us much ourselves; how much



much more ought it to stir us up to give daily relief to those who are so connected with us, and are in such dreadful sufferings, especially when we can do it on so easy terms? 2. *Charity, or the love of God*, which powerfully moves us to promote his glory, and the salvation of souls who may praise and glorify him for ever; and consequently to do our endeavours to procure relief to the souls in purgatory, and their more speedy admittance to the enjoyment of God, that they may the sooner be employed in praising him in his kingdom, and have still greater cause to magnify his mercy towards them. 3. *Our own interest*, which is deeply concerned here on several accounts; for if ever we be so happy as to arrive at that place of purgation ourselves, the more we give relief, in our life time, to those who are gone before us, the more God almighty will stir up others to help us when we are there, according to that of our saviour, *Blessed are the merciful, for they shall find mercy*, and again, *with the same measure that you mete to others, it shall be measured to you again, full measure, heaped up and running over*. Besides, these blessed souls are the spouses of Jesus Christ, and certain of being one day admitted to reign with him in glory; if then a cup of cold water given, for Christ's sake, to the least of his brethren in this world, who perhaps after all may end in reprobation, shall not want its reward; what reward may we not expect from his infinite liberality, if by our prayers and other good works we bring relief to these holy souls, who are his beloved spouses and his chosen friends? Lastly, we cannot doubt but that these blessed souls, if relieved by us, will amply repay our charity; they will never forget the help received in their distress by our means, and will be so many steadfast friends in heaven to all those, who have contributed to procure them a more speedy admittance to the possession of that eternal bliss. Hence there is no act of charity which the church more recommends to

her children, or which is more generally practised by them than this; and the following prayers are what the church uses for this purpose.

Prayers for all the Faithful departed.

Psalm cxxix. De profundis.

Out of the depths I have cried to thee, O Lord; Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou wilt mark iniquities, O Lord; Lord, who shall stand it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning-watch even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace, R. *Amen.*

Let us pray.

O God, the creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that thro' pious supplications they may obtain that pardon, which they have always desired; who livest and reignest with the father in the unity of the Holy Ghost, one God, world without end. Amen.

Particular Prayers for the Dead.

A Prayer upon the day of a person's decease or burial.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called

led out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end : but command it to be received by thy holy angels, and to be carried to paradise, its true country ; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys : through our Lord *Jesus Christ*, &c.

Another.

We beseech thee, O Lord, admit the soul of thy servant N. which this day has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy : through our Lord *Jesus Christ*, &c.

On the Anniversary-day.

O Lord, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light : through our Lord *Jesus Christ*, &c.

Other Prayers for the Dead.

Almighty God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence, in an inferior degree of thy grace, who being, by their imperfect charity, rendered unworthy of thy presence, are detained in a state of grief and suspended hopes ; as we bless thee for the saints already admitted to thy glory ; so we humbly offer our prayers for those afflicted souls, who continually wait and sigh after the day of their deliverance : pardon their sins, supply their unpreparedness, and wipe away their tears from their eyes, that they may see thee, and in thy glorious light eternally rejoice : through *Jesus Christ*, &c.

O eternal God, who, besides the general precept of charity, hast commanded a particular re-

304 *Prayers for the, &c.* Chap. XII.

spect to parents, kindred, and benefactors ; grant, we beseech thee, that as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy delivery from their excessive sufferings, and free admittance to thy infinite joys : through Jesus, &c.

Most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward : Vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every the least deviation from the true way to heaven, that we be neither surprised with our sins uncanceled, nor our duties imperfect ; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity ; through Jesus Christ our Lord and only Saviour. *Amen.*

Deliver me, O Lord, from eternal death in that fearful day, when the heavens and earth shall be moved, when thou comest to judge the world by fire. I tremble and fear when that examination shall come, and the future anger, when the heavens and earth shall be moved.

That day is the day of anger, calamity and misery ; that day is great, and very bitter, when thou shalt come to judge the world by fire. Eternal rest give to them, O Lord, and let perpetual light shine upon them. Deliver me, O Lord, from eternal death in that dreadful day, when the heavens and earth are to be moved, when thou shalt come to judge the world by fire.

For the Souls lately departed.

O Lord, we commend to thee, and to thy infinite

Chap. XIII. *Of the Sacrament, &c.* 305

finite clemency, the souls of thy servants lately departed this life : according to thy mercy pardon them, we beseech thee, those sins which they have committed thro' human frailty, that they may live with thee in the kingdom of everlasting bliss. *Amen.*

We commend, O Lord, the souls of thy servants into the hands of the most glorious virgin *Mary*, mother of mercy and clemency ; into the hands of the holy angels, and celestial courtiers ; of the holy patriarchs and prophets ; of the blessed apostles, evangelists, and disciples ; into the hands of the holy virgins and widows, and of all thy blessed saints, who have pleased thee from the creation of the world unto this time ; that by their intercession and assistance they may be delivered from the prince of darkness, and from all dreadful torments. Grant this, O God Almighty, and full of mercy, for the sake of the bitter passion of thy only Son our Saviour Jesus, to whom with thee and the Holy Ghost, be all honour and glory for ever. *Amen.*

A Prayer for the Souls of our Parents, and Friends.

O God, by whom all things live : we most humbly beseech thee, command the souls of thy servants to be received by the hands of thy holy angels, and brought unto their heavenly country : O pardon them mercifully all their sins which they have committed, that they may live with thee in eternal light : through Jesus Christ our Lord. *Amen.*



C H A P. XIII.

Of the Sacrament of Confession.

Q. **W**HAT is the end or design of the sacrament of confession ?

C c 3

A.

A. It is a sacrament instituted by Jesus Christ, by means of which, the sins we commit after baptism are forgiven us, and we receive strength to enable us to avoid sin for the time to come.

Q. In what does the forgiveness of our sins properly consist?

A. In having all the pollutions and guilt of sin washed away from our souls, and being restored to the friendship and favour of God, which we had lost by sin.

Q. How is this done in this sacrament?

A. By the sanctifying grace of God, or divine *charity, which is here poured abroad in our hearts by the Holy Ghost.* Rom. v. 5. and washes and cleanses the soul from all the stains of sin, adorning her with the infused habits of all its attending virtues, and rendering her holy and beautiful in the sight of God. This is what God promised by his prophet, saying, *I will pour upon you clean water, and you shall be cleansed from all your filthiness.* Ezech. xxxvi. 25. And for this the prophet David prays, *Wash me yet more from my iniquity, and cleanse me from my sins.* Ps. l. 4.

Q. At what time is this grace bestowed upon the soul?

A. The moment that the outward action of the sacrament is duly performed.

Q. What is the outward action, or sensible sign used in this sacrament?

A. The sentence of absolution, pronounced by a priest, upon a truly penitent sinner.

Q. How is this explained?

A. Jesus Christ was pleased to constitute the priests of his church to be the judges and physicians of our souls. As judges, they are empowered to take cognizance of the state of our souls, and in his name and by his authority, either to pass sentence of absolution upon us, or to refuse it, according as they find us well or ill disposed; and he has
passed

passed his sacred word, that whenever they pass sentence of absolution upon a sinner well disposed, he will immediately ratify that sentence, by actually forgiving his sins, and cleansing his soul from all his iniquities; and on the contrary, when they refuse to pass that sentence upon such as they find not disposed, they still remain in the guilt of their sins. Thus the very day of his resurrection he appeared to his apostles, and *breathed upon them and said, Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.* Jo. xx. 22.

Q. What power have the priests, as the physicians of our souls?

A. As physicians of our souls, they are empowered to take cognizance of our spiritual maladies, the causes of our sins, our passions, our evil habits, our temptations, the dangerous occasions to which we are exposed, and the like; and to prescribe to us such remedies as they see necessary for destroying these causes of our sins, and for procuring the health of our souls in the amendment of our life.

Q. Are we obliged to obey their prescriptions, and subject ourselves to the judgment they pass upon us?

A. The Holy Ghost, by the mouth of St. Paul, gives a full and precise answer to this question: *Obeys your prelates, says he, and be subject to them; for they watch, as being to render an account of your souls; that they may do this with joy, and not with grief; for this is not expedient for you.* Heb. xiii. 17. And Jesus Christ himself, when he said to the pastors of his church, in the persons of his apostles, *Whatsoever you shall loose upon earth, shall be loosed also in heaven; with the same breath he declared to them, Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven.* Matth. xviii. 18. which shows, that when our pastors bind us to obey the prescriptions they judge necessary for the

the good of our souls, we are bound in heaven to do so ; and it is much to be feared, that the neglect of this duty is one great reason why many reap but little benefit from this sacrament.

Q. How does this sacrament contribute to enable us to avoid sin for the time to come ?

A. For several reasons ; for (1.) As the design of our blessed Saviour in ordaining this sacrament is to destroy sin ; when we receive it worthily, he not only bestows his sanctifying grace upon us, to cleanse us from our past sins ; but also, being now in friendship with him, he is more liberal in bestowing his actual graces upon us, according to our needs, in order to preserve us in that happy state, by strengthening us against all our usual failings ; which these graces will never fail to do, if we be not wanting on our part in co-operating with them. (2.) All the instructions, advices, admonitions, and prescriptions, which our pastors give us in this sacrament, all tend to the destroying the causes of our sins, and procuring the amendment of our life, and if faithfully observed and practised, are most powerful preservatives against relapses. (3.) The very virtues we exercise in *worthily* receiving this sacrament, are excellent restraints against our falling back to our sins. Now these virtues are, *A great humility*, in laying open the inmost secrets of our souls, however filthy they may be, to the censure and judgment of a man like ourselves ; *A great zeal* for the honour and glory of God, by submitting ourselves to this humiliation, in order to repair the dishonour, we had put upon him by our sins ; *A sincere repentance*, with all its attendant virtues, of fear, confusion, confidence, and love of God ; *A firm resolution* to amend our life, and to take the most effectual measures for doing so. Now it is evident, that these virtues must be a most powerful means to preserve a person from sin, when they are practised with sincerity.

Q. How comes it then, that we see so little real amendment

Chap. XIII. of Confession. 309

amendment of life, in the generality of christians, even among those who frequent this sacrament ?

A. This arises entirely from their own fault, and that for two reasons ; for, first, it is, alas ! but too common a delusion in many, that they do not take sufficient pains to prepare themselves for receiving this sacrament worthily, and for acquiring these dispositions, which are absolutely necessary for doing so : and, secondly, others again, after they have received it, neglect to co-operate with the graces and helps they have received in it for their amendment.

Q. What are the dispositions on our part, which are necessary for receiving the forgiveness of our sins, in the sacrament of confession ?

A. There are four things absolutely required for this purpose. (1.) A hatred and detestation of our sins, and a sincere sorrow for having by them offended our good God. (2.) A firm purpose and resolution, to avoid sin for the time to come, and these two, a *sincere sorrow*, joined with a *firm purpose of amendment*, constitute that contrition of heart, of which the scripture says, *A contrite and humble heart, O God, thou wilt not despise.* Ps. l. and where this is real and sincere, it never fails to excite in the soul the third thing required ; which is, (3.) A ready will and desire to do penance for our past sins, in order to give such satisfaction, as we can, to the justice of God for the offences we have committed against him. (4.) A humble and entire confession of all our sins to our pastor. And all these conditions are so indispensably required on our part, that, if any one of them be wanting, though the sentence of absolution be pronounced upon us by our pastor, yet the grace of the sacrament will not be given us : not for any failure on the part of God, who is ever ready to bestow this grace on all who are properly disposed for receiving it : but because, for want of any one of the above dispositions, the soul is incapable of receiving it. The forgiveness of our sins is a free gift
of

310 *Of the Sacrament* Chap. XIII.

of the mercy of God, through the merits of Jesus Christ, a gift which a sinner can never deserve by any thing he can do of himself. Now God, being sole master of his own gifts, is at perfect liberty to demand of us, whatever conditions he pleases, for bestowing them upon us; and the four above-mentioned are the conditions which he indispensably requires from sinners, if they want to receive the inestimable benefit of the forgiveness of their sins; as we have seen at large in the *Sincere Christian*, Chapters XVII. and XXIV. from repeated testimonies of holy scripture. Nor is it to be wondered, that he does so; for how can we imagine that God will ever cleanse us from our sins, if we still continue to love them; seeing the love and affection we have for sin, is the very thing that pollutes the soul, according to that of the prophet, *They are become abominable, as those things were which they loved?* Hof. ix. 10. How can we suppose, that God will be reconciled to us, if we be not sorry for the offences, by which we have displeased him? How can we imagine he will forgive us our sins, if we be not resolved to avoid them, but still continue in the disposition to repeat them? Would we ourselves be reconciled to our fellow-creatures, who had offended us, without these conditions? Certainly we would not. How then can we expect that a God of infinite majesty, who has no need of us, nor of our services, will forgive us a debt of ten thousand talents, on terms, on which we ourselves would not forgive our fellow-creatures, the trifling sum of a hundred pence?

Q. What consequence follows from this truth?

A. A most important consequence indeed! namely, the great necessity we lie under, of being careful and diligent to prepare ourselves well for this holy sacrament; by omitting no pains upon our part to acquire the above dispositions, and faithfully performing all the conditions, which our gracious God requires of us, in a matter on which our eternal salvation so much depends.

Q.

Q. Is it not then a great sin, if one goes to receive this sacrament, when, by his own neglect, he has not the above dispositions?

A. It is doubtless a very great sin; for besides that he deprives his soul of the grace of the sacrament, and consequently remains still under the guilt of all his former sins, he also superadds to them a new one, more grievous than all the rest; to wit, the crime of sacrilege, by prophaning this sacred means of applying the blood of Christ to his soul; and, as the forgiving our sins and reconciling us to God, is, in a special manner, the work of God, the great end of all that Jesus Christ did and suffered for our salvation, he has every reason to fear, if he does not speedily amend so great a fault, that he will fall under that dreadful curse, pronounced by the prophet, *Cursed be he that does the work of the Lord deceitfully.* Jer. xlviii. 10. Add to all this, that going unworthily to the sacrament of confession, paves the way to another more dreadful sacrilege, to wit, the approaching unworthily to the holy communion, by which he *becomes guilty of the body and blood of our Lord Jesus Christ, and eats and drinks judgment to himself*, as the apostle assures us. 1 Cor. xi.

Q. Who are those who neglect to co-operate with the graces and helps, received in this sacrament, for the amendment of their life?

A. Those who are negligent in their preparation, seldom think of taking any effectual steps towards their amendment. If their negligence was such as rendered their confession invalid, they become more guilty after it, than they were before, and the instructions, advices and injunctions, given them at confession, are too often lost upon them; they never think more about them, and use no endeavours to profit by them. And even of those, who make such preparation as is necessary for receiving the grace of the sacrament, it is much to be feared, that many
are

312 *Of the Sacrament* Chap. XIII.

are too too negligent in co-operating with that grace and with the other helps they receive; by which means they make little or no progress in a real and effectual amendment of their life, and in the improvement of their souls in virtue.

Q. What must be done then to avoid these great evils, and to reap the full fruit and benefit of this sacrament?

A. (1.) We must take sufficient time before hand to prepare ourselves for it. (2.) We must employ that time in those holy exercises, which serve to procure the necessary dispositions. (3.) We must lay the amendment of our life seriously to heart, and after confession apply ourselves in earnest to do it, by avoiding every thing that may be a hindrance to it, and practising those means which contribute to promote it.

Q. How much time must a person take, to prepare himself for a good confession?

A. No general rule can be given for this; as it depends upon each one's particular circumstances. Those, who carefully practise the daily examination of conscience, who diligently avoid all mortal and wilful sins, and whose life is much the same every day, will not need a very long time to dispose themselves for a good confession; their usual failings are easily known to them, and they are daily exercised in the practice of acts of penance, which is the best preparation for this sacrament.—Others, who entirely omit, or negligently perform their daily examination of conscience, and who seldom or never exercise themselves in acts of penance, will require more time and more diligent application to prepare themselves properly; both for discovering the sins they have fallen into, since their last confession; and for exciting themselves to a sincere repentance. Those, who go to this sacrament frequently, will need a shorter time to prepare themselves; but those, who go but seldom, will

Chap. XIII. *of Confession.* 313

will surely require a much longer time for that purpose. The only general rule is, that each one consider his own particular circumstances, and give as much time to this preparation, as is necessary for coming to a full knowledge of his sins, and for exciting in his soul a sincere repentance for them, and a firm resolution of using all necessary means of avoiding them for the time to come ; for these are absolutely necessary for obtaining pardon of them.

Q. What then must a person do to prepare for this sacrament ?

A. *First*, he must know what sins he has committed since his last confession, for without this he can neither be sorry for them, nor confess them. *Secondly*, he must excite in his heart a sincere sorrow and repentance for them, with a firm purpose of amendment, without which he can never obtain pardon for them. *Thirdly*, he must confess them.

Q. What must we do to come to the knowledge of our sins ?

A. *First*, We must begin by prayer, earnestly begging light and grace from God, to show us wherein we have offended him. Our self-love easily blinds us with regard to our sins ; sometimes it will startle us with things of little moment, as if they were great sins ; and at other times, will make us overlook our greatest sins, as if they were nothing at all. We feel this from daily experience. We are exceedingly blind in regard to ourselves, and there is no remedy for this blindness, but the light of heaven, which is only to be procured by fervent prayer. With fervent prayer, then, this work must be begun. But as Almighty God expressly wills that we should be careful to use our own endeavours along with prayer, we must, *secondly*, examine our own consciences, with great diligence, in order to find out our sins ; that is to say, we must consider seriously, that if we were to appear, within a

few hours, before the judgment seat of God, what are those sins, which we apprehend would then rise up against us, and which we have committed since our last confession. To do this, we must diligently call ourselves to account, what we have done, said, or thought against the law of God since that time; by entering seriously into ourselves, and calling to mind the places, employments, and company we have been in, and how we have behaved ourselves in each; what sins we have fallen into; and how many times we have been guilty of them.

Q. Are there any helps, to enable us to make this examination exactly?

A. There are three very powerful helps for this purpose. (1.) The daily and diligent examination of our conscience, according to the rules laid down above, Chap. VI §. 2. It is easier to remember the sins of a day, than those of a week, or of a month, or longer; and when we daily call ourselves to account for our daily failings, it is easier to remember them when we are preparing for confession. (2.) The going frequently to the sacrament of confession; for the shorter time there is between our confessions, the more easily will we call to mind the sins we have committed in that time; and what is of vast importance, if we go frequently with the proper dispositions, the more speedily will we amend our lives, and have the less to remember and confess. (3.) The making use of the table of sins, which contains the most ordinary sins, that men commonly fall into against the law of God; and if we read that over point by point, and consider seriously if ever we have been guilty of any point, it will be a great help to our memory, and enable us easily to recall wherein we have offended; and if we have done any extraordinary crime, it will not readily be forgotten.

Q. Are there any particular advices to be observed, in making this examination of our consciences?

A.

A. There are two most necessary things to be observed here. (1.) We must beware of giving way to a dangerous delusion, which pious well meaning souls are apt sometimes to fall into, of too great anxiety and trouble of mind in examining their conscience, tormenting themselves with fears, that they have not done it sufficiently, never being satisfied with themselves on this head, and always thinking if there be not something else that they have not sufficiently examined; by which they confuse their minds to no purpose, and taking up all their time in this, neglect the other and more essential part of their preparation. We must therefore go about this work with a calm and peaceful mind, use a moral diligence for calling our sins to mind: such as we would use in any important business in which we want to succeed, and therewith be satisfied; knowing that though we should entirely forget any sin, without any culpable negligence on our part, that will be no hindrance to our receiving the grace of the sacrament: Only we must remember, that if afterwards it should occur to our memory, we must mention it in our next confession. (2.) There is another delusion opposite to this, of those who seldom or never look into their own conscience, and though they seldom go to this sacrament, and live but very careless lives, yet, when they do go, are at no pains to call to mind their sins properly, take only a superficial view of their past life, and content themselves with what occurs to them in doing so. This is a very dangerous negligence; and they who fall into it, would do well to look to themselves, for they are far from being in a good way.

Q. What kind of sins ought one to advert to more particularly, in making this examination of conscience, in order to make a good and profitable confession?

A. These following. (1.) *All his mortal sins;*
D d 2 and

and these are of strict obligation to be confessed. (2.) All *such venial sins*, as one has got a *habit* or *custom* of falling into. For these, though only venial, if considered precisely in themselves, yet may sometimes, even without his adverting it, become mortal, either from the affection with which they are committed, or from the circumstances accompanying them, such as giving scandal to others, or from their being often repeated, as in matters of injustice. (3.) Such *venial sins*, as one commits *on purpose*, or through *wilful neglect*; for if one allows himself a liberty of committing venial sins in this manner, and does not use the powerful helps of this sacrament to correct them, he runs the most imminent danger of being sooner or later dragged away by them to mortal sin; the Holy Ghost assuring us that *He that despises small things shall fall by little and little*. And this is particularly the case with those of the last class, who commit venial sins *habitually* and through *custom*.

Q. When a person is now come to the necessary knowledge of his sins, what means must he use to excite a proper sorrow and repentance for them?

A. This we have seen above at large, Chap. vii. on the exercise of penance, according to which, one who sincerely desires to obtain a true contrition for his sins, must (1.) Earnestly beg it from God, whose gift it is, by fervent prayer. (2.) He must employ himself for some time, in the serious consideration of the great evils of sin, applying the whole to himself and to his own sins, which he has now before his eyes; these evils, and our own many miseries on account of our sins, we have seen at large Chap. vii. all which chapter contains the proper exercise for this part of our preparation for confession. (3.) When, by this serious and attentive consideration of the evils of sin, and of his own spiritual misery, he finds himself truly convinced of these truths, and touched with regret for having so unworthily offend-
ed

ed his good God ; he must then employ himself, with great affection, in making acts of sincere repentance, and sorrow for his sins, and of begging mercy and pardon from God, of all which he will find a very proper exercise Chap. vii. in the acts of penance, there laid down, and in the seven penitential psalms ; and he must be particularly careful in making firm resolutions and serious purposes of amendment, according to the instructions given above, Chap. VI. §. 2. *On the daily examination of conscience.* To which we must add the following observations. *First*, that his resolution must be strong and firm, being determined, at all events, never more to offend God wilfully, cost what it will. *Secondly*, that it be universal, including every sin without exception. *Thirdly*, that it also be made in particular against those sins, which he is most accustomed to fall into. And *fourthly*, that it be efficacious, that is, being firmly determined both to avoid all occasions of sin, especially those which he knows by experience to have already betrayed him ; and also to use the means proper for his amendment.

Q Are there any particular cautions to be observed, in this exercise of exciting ourselves to true contrition for our sins ?

A. The following cautions are carefully to be observed. (1.) To understand well the nature of this contrition, and what is properly meant by it. Some imagine that this contrition, and sorrow for sins, consists in such sensible feelings of sorrow as one perceives for the death of a dear friend, or for any temporal misfortune that befalls them, and which shows itself in sighs and tears and sensible commotions about the heart. With this opinion, they strain and force themselves to excite such a sensible sorrow ; if they succeed in this, they are content, and think all is well ; flattering themselves that they have true contrition, and perhaps even vainly esteeming themselves on that account ; but if they cannot force

themselves to this sensible sorrow, they are cast down and dejected, think all is lost, and give themselves up to anxiety and fears without end. But this is a great and dangerous delusion ; for, a sorrow of this kind is not in our power ; we cannot force our nature to such a sensible sorrow, when we please ; consequently this is not the sorrow which God requires from us, because he cannot require from us, what is not in our power to do ; besides, a sorrow of this kind may arise from mere natural affection, and from natural motives alone ; and therefore we may have it, even to a great degree, without having true contrition. Consequently we ought neither to depend much upon it, when we have it, nor be dejected and afraid merely because we want it. The true sorrow of repentance is thus described in the scripture ; *You shall remember your wicked ways, and your doings that were not good ; and your iniquities, and your wicked deeds shall displease you.* Ezech. xxxvi. 31. Where we see that the true sorrow which God requires from us consists in this ; that we *be thoroughly convinced* of the dreadful evils of sin, principally on account of the great indignity and ingratitude, which it contains against our good God ; that we have *a regret and displeasure* at ourselves, for having been guilty of so great an evil ; and that we be *seriously determined* at all events, cost us what it will, to fly from all sin for the future, to return to the service of our God, and to use every means in our power for doing so ; for this returning to God is the complement and fruit of our sorrow, the best proof of its sincerity, to which the promise of mercy is annexed, thus, *When thou shalt be touched with repentance of thy heart . . . and shalt return to him and obey his commandments . . . the Lord thy God will have mercy on thee,* Deut. xxx. 1. 2. 3. Now all this we may have without sighs and tears ; and if on asking ourselves these questions ; *My soul, are you thoroughly convinced of the dreadful evil of of-*
send-

sending your God ? Are you really and seriously displeased at your past folly in having done so ? are you resolutely determined, to use every means in your power to avoid sin, and obey the will of your God for the time to come ? If, I say, on asking ourselves these questions, our heart sincerely and with truth answers in the affirmative, we may be confident that we have the true sorrow of repentance, though we have neither sighs nor tears along with it ; and if afterwards we behave conformably to those resolutions, and actually use the necessary means of amendment, and fly from our former failings, we have in this a most solid ground to hope and be assured, that our contrition was sincere : for the actual amendment of our life is the grand touchstone of the sincerity of our repentance. (2.) Opposite to the mistake above mentioned, there is another, which some fall into, no less fatal than the former ; which is, when a person, after perhaps but a very superficial examination of his conscience, runs over in a careless manner a few prayers and acts of contrition, which he finds in his manual, beats his breast, and says, *Lord have mercy on me*, and contenting himself with this, thinks all is well. This is a sad delusion, and one of the principal causes of the little fruit, that all such reap from this holy sacrament ; and of the danger they run of turning this medicine for procuring the health of their soul into a mortal poison. The change of the heart, a real hatred at sin, a sincere regret for having offended God, and a firm and efficacious resolution of giving proof of that change, by the amendment of life, are essentially necessary for receiving the grace of this sacrament ; and how can those, who behave in this careless manner, in a matter of so great importance, suppose or imagine that there is any change in their heart at all ? Alas ! the consequences show they are still the same as before ; seeing they generally go on in their old way, without even the smallest endeavours to amend.

Where-

Wherefore (3) To avoid this delusion, we must be very diligent, after our examination of conscience, in endeavouring to excite ourselves to a true and real sorrow for our sins, which is the most essential part of our preparation for this sacrament; and we must allot a sufficient time for exercising ourselves in the necessary means for this purpose, as above explained. It is true, no general rule can be laid down for the time proper for each, as that must depend on the same circumstances, which, as we have seen above, are to determine the time for making our examination of conscience; we may only observe in general, that more time ought to be employed in exciting ourselves to true repentance, than in making the examination; as being the most important of the two; and that it will be of no small service to us, if while we are using the means for obtaining this true repentance, we seriously and impartially ask our own hearts from time to time, if we be really in earnest, and fully determined to amend our lives, and correct what displeases God in our past life?

Q. When a penitent, by the diligent practice of these holy exercises, has now reason to hope he is prepared for confession, what way must he perform that duty?

A. There are some rules set down by *St. Francis de Sales*, in his *introduction to a devout life*, which he ought to remember; as, 1. That he make not up his confession with *negatives* or *general failings*, as some do of custom, saying, *I have not loved God as I ought; I have not prayed with so much devotion as I ought; I have not been so patient as I ought*: For in these general accusations there is no particular sin mentioned; nor any thing by which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same. And therefore, 2. That he enquire what particular cause he has to make these general accusations; and having discovered

vered where the *fault* is, to accuse himself of it in particular, so that instead of accusing himself of *not having prayed with so much devotion as he ought*, let him see whether his fault was in admitting voluntary distractions, in not chusing a convenient place, time, &c. and as he shall find himself faulty, so let him accuse himself. 3. That he explain the *motive* or *occasion* of his sins, where it may be; and therefore, in the case of untruths, for example, that he accuse himself not only of *lying*, but likewise declare, whether it was for *vanity*, for *excuse*, for the doing a *prejudice*, &c. and so in other sins: For by this means he clearly lays open the state of his soul; and the confessor knows how to prescribe proper remedies for his sins. 4. That in all mortal sins he discover the *number*; that is, how often he has fallen into each sort of sin; for without this the confessor can make no judgment of the state of his soul, there being a great difference betwixt committing a sin *twice* or *thrice*, and *twenty* or *thirty* times.— And if a person cannot exactly recollect himself as to the *number*, let him, upon due reflection, make the best guess he can, and sincerely lay it open in confession, as near to the truth as he is able. But if it be so, that the penitent has lived in a sinful state for any space of time, and frequently fallen into any particular sin, he needs not then think of mentioning the *number* of his offences, but rather the *length of time*, which he has lived in that sinful state. As if a highwayman should repent, who has lived many years in the practice of that sin, it would be impossible for him to call to mind the *number* of his crimes; and therefore the surest way of letting his confessor see the state of his conscience, will be, to declare *how many years* he has lived in that sinful practice. And so likewise of those who have lived in any other sin. 5. That he explain such *circumstances* as change the species or nature of the sin, or at least considerably aggravate it: and therefore, be-
cause

cause there is a great difference betwixt robbing a church and another place, betwixt cheating or stealing *five shillings* and *five hundred pound*; betwixt a *married* person and a *single*, in sins of *impurity*; betwixt defaming a neighbour out of *malice*, and by *heedlessness*; in a matter of *little* or *great* concern; betwixt quarreling with a *stranger* and a *father*; betwixt *remaining in a sin*, as of anger, revenge, &c. *a quarter of an hour, five hours, a day, a week, a year*; therefore ought the penitent, in confession, to explicate *these circumstances* as distinctly as he can; and if he willingly, and on purpose, conceals them, he makes his confession void; by not sincerely laying open the guilt and state of his soul. 6. That he however avoid the relation of other circumstances, which are impertinent to the sins he confesses, and wholly unnecessary at that time. Such as the speaking about his health or his temporal affairs, or the like, which have no connection with his sins; for his sins alone, or what is necessarily connected with them, ought to be spoken of at confession. 7. That he be careful not to declare the fault of any third person; for tho' he does well to confess his own sins, yet he ought to accuse nobody else. 8. That he fail not to make an entire confession, that is, that he exactly confess all mortal sins, which upon a due examination he can call to mind, be they ever so secret or infamous, be they in thought, word, or deed; because he that willingly conceals any one mortal sin, either through shame or malice, makes his whole confession void, and is guilty of sacrilege, by abusing this sacrament, and lying to the Holy Ghost.

Being now come to his pastor, he is to kneel down at his right side, if convenient, and having made the sign of the cross, ask his blessing, saying, *Father, give me your blessing*; which he gives in these words, *May our Lord be in thy heart and in thy lips, that thou mayest duly and humbly confess thy sins, in*
the

Chap. XIII. of Confession.

323

the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then let him begin the *confiteor*, till he comes to these words, *through my most grievous fault*: And so without more, begin his confession, saying, *since my last confession, which was a week, (or fortnight, or month ago, according to the time) ago, I accuse myself that —*; and having candidly declared all he can remember, he may conclude thus; *for these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you, my ghostly father.* Then humbly bowing down, go on with the rest of the *confiteor*, *Therefore I beseech*, &c. Having thus finished what belongs to him, let him attentively give ear to the advices of his pastor, and when he gives him absolution, endeavour to humble himself before God, with all possible sorrow and contrition.

Q. What is the *confiteor*?

A. It is an act of great humility and contrition, by which we place ourselves in the presence of Almighty God and of all his heavenly court, and of his minister our pastor, before whom we kneel, acknowledging ourselves to be poor unworthy sinners, and begging all the saints in heaven and our pastor to pray to God for us; which our pastor immediately does, and begs of Almighty God to grant us pardon and absolution from all our sins. It is as follows.

The Confiteor.

I confess to Almighty God, to the ever-blessed virgin Mary, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, to all the saints, and to you father, that I have grievously sinned, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed virgin

324 *Of the Sacrament* Chap. XIII.

virgin Mary, blessed Michael the archangel, blessed John the baptist, the holy apostles Peter and Paul, all the saints and you, Father, to pray, to the Lord, our God, for me.

Then the Priest says,

May the Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. Amen.

May the Almighty and most merciful God grant you pardon, and absolution and remission of all your sins. Amen. *And so proceeds to pronounce the sentence of absolution upon him.*

Q. What is to be done by the penitent when he comes from confession?

A. He ought to retire a while, and, 1. In hearty prayer give God thanks for the benefit received in this sacrament. 2. Renew his good purposes and resolutions, and reflect on the great obligation he is under, of avoiding all the sins he has confessed, and in particular consider again what it is he is to do for the amendment of all his failings, but especially those he apprehends most dangerous, and *finds* himself most subject to: For if a person, as soon as he has done his confession, thinks no more of his sins, of the danger he is in of relapsing, and of the means he is to use for the avoiding them, such an one does his work only by halves, and will very likely soon find it undone again. And therefore, 3. He ought to humble himself in the presence of Almighty God, and most earnestly implore and beg his grace and strength, whereby he may be enabled to do his duty, fly all occasions, and resist all temptations to evil; and own his own weakness, that he has nothing in himself to trust to; then offer himself to the divine protection, and not depart, till he has begged pardon for all the defects in his present or past confessions, to be supplied thro' the infinite merits of Jesus Christ.

Q. Then you don't approve of those, who as soon

soon as they come from confession, run immediately to their other affairs, or engage in unnecessary talking, &c.

A. There may indeed be some extraordinary accidents or circumstances, which may excuse some in doing thus ; but if there be any that do it willingly and by choice, besides the great indecency, they fail in all those points of their duty, now mentioned ; and as they expect God's grace for the amendment of their sins, they are bound to begin a better method.

Q. Are we then obliged to endeavour to amend our lives after receiving this sacrament ?

A. Most undoubtedly ; and this is the main fruit required on our part, after receiving so great a favour from God as is the forgiveness of our past sins ; and indeed if a person has accused himself of *neglect in saying his prayers*, will this be to any purpose, if when he goes next to prayers, he takes no more care than formerly ? If he has accused himself of offending in words, by *lying, swearing, detraacting*, or other *indecent discourse*, must not he, when he comes next in company, think something of his failings to which he has been subject, and strive to forbear, by having a stricter watch over himself ; and if he does not this, what are become of all his good purposes and resolutions of amendment ? And if *ill company, ill books, plays or games*, have been the occasion of his offending, what will his confession and resolutions avail, if afterwards he takes no more care than formerly to forsake these, and cast them off ? Is it not evident, his repentance was not sincere, and that, however he has confessed, and accused himself of his crimes, yet his sin still lies at his door ? This review and consideration of the care to be taken to amend the sins he has confessed, and accused himself of, is necessary for the penitent to make every day, and ought to be a part of the examination of conscience every night : and there can

be no better way of knowing the sincerity and validity of his confessions, than by thus enquiring, *what care he takes for not falling into the like evils again* ; for if he discovers in himself but very little or none of this diligence, he may with just reason apprehend and fear, his confessions have not been so well made as they should be. It may not indeed be always in his power to *amend* all at once ; but there can be no excuse for him, if he does at least *desire, endeavour*, and use the *necessary means* of amendment ; and if he perseveres with diligence in this, he will undoubtedly, in time, make great progress, both in putting a stop to his sins, weakening his passions, breaking his ill customs, and acquiring solid virtue ; that is, in acquiring the amendment he desires.

Q Are we obliged to perform the penance enjoined us by the priest in the sacrament of confession ?

A. We are strictly obliged to perform it, as appears from the words of our Saviour, spoken to the pastors of his church in the persons of his apostles ; *Whatsoever you shall bind on earth, says he, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven.* Matth. xvii. 18. For as by the latter words he assures us, that when our pastors loose us from our sins here on earth, we are loosed from them in heaven, so by the former part of this text, he equally declares, that, when they bind us here on earth to do our penance, this obligation is ratified by him in heaven ; for the general term, *whatsoever*, includes all. Hence we commit a sin when, through negligence, and much more when on purpose, we neglect to perform the penance enjoined us.

Q. How is this penance to be performed ?

A. In the spirit of true humility and repentance, and with all the devotion one is able. And therefore, if there be any that carelessly huddle over their penance, or perform it coldly, or any ways neglect, or
make

make light of it, they are much to blame, and shew that they understand but little of the true state of a penitent, and the mercy received from God in the forgiveness of their sins; and can in reason expect but very little assistance from heaven, for the prevention of future relapses. And what a judgment now ought those to make of themselves and their *confession*, who, before they have finished this last part of it, fall into their wonted coldness and wilful neglects; and are no sooner come away from owning their past faults, but they make matter for a new confession?

Prayers before and after the Sacrament of Confession.

A Protestation before Examination of Conscience.

O God, the searcher of hearts, behold I here protest in thy presence, that what I now design, is sincerely for the honour of thy name; and because I heartily desire to be delivered from the guilt of my sins, therefore I come to this sacrament of penance, that complying with thy holy institution, I may obtain thy blessing and pardon, as thou hast promised: may thy holy grace assist me for the performing this great duty well, as it is thy mercy which has called me to it.

A Prayer before Examination of Conscience.

I am truly sensible, O God, that I have many ways offended thy divine majesty, and provoked thy wrath by my sins; and that, if I obtain not pardon, I shall be cast out of thy sight for ever. I desire therefore at present to call myself to an account, and look into all the sins whereby I have displeased thee: but, O God, how miserably shall I deceive myself, if thou assist me not in this work, by thy heavenly light? Give me therefore at present thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I

know nothing is hid from thy sight : but as for me, I confess I am in the dark to myself ; my passions blind me, self-love flatters me, presumption deludes me ; and though I have many sins, which look me in the face and cannot be hid, yet how many too are there quite hid from me ? But discover even these to me, O Lord, enlighten this my darkness, cure my blindness, and remove every veil that hides my sins from me, that so I may be no longer a secret to myself, nor a stranger to my own failings : that I may never flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my own breast. Come, Holy Ghost, and by a beam of thy divine light open my understanding, that I may have a full view of my sins and imperfections, and thus knowing myself, and sincerely repenting of all my offences, I may know thee, and be received again into thy favour. Amen.

A Prayer to implore the Divine Assistance, in order to make a good Confession.

O almighty and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son ; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude ; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows ; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine : behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to thee the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to rise without delay, and go home to my father, tho' I am infinitely unworthy to be called his child, in hopes of meeting with the like

like reception from his most tender mercy. But, O my God, tho' I can go astray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy; I beg it for the sake of Jesus Christ, thy Son, who died upon the cross for my sins: I know thou desirest not the death of a sinner, but that he be converted and live; I know thy mercies are above all thy works; and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to thee, and to thy minister; and therefore I desire to know myself, and to call myself to an account, by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work, by thy heavenly light. O! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them; without this, my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insishest upon a change of heart, without which there can be no reconciliation with thee; and this change of heart none but thou canst give. O give it me then, dear Lord, at this time. Give me a lively faith, and a

330 *Of the Sacrament* Chap. XIII.

firm hope in the passion of my Redeemer; teach me to fear thee, and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingratitude; to hate myself now with a perfect hatred for my many treasons against thee. O give me a full and firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy with all his artifices prevail upon me to pass over any thing, through fear or shame: rather let me die than consent to so great an evil. Let not self-love deceive me, as I fear it has done too often. O grant, that this confession at least may be good, and for the sake of Jesus Christ thy Son, who died for me, and for all sinners, assist me in every part of my preparation for it, that I may go through every part of it with the same care, and diligence, as I should be glad to do at the hour of my death; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me a poor miserable sinner, that I may now, for good and all, turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the sovereign good. *Amen.*

These, or the like prayers, may be frequently repeated, for some days before confession, in order to obtain of God the grace of making a good confession.

An

An Examination of Conscience upon the Ten Commandments, &c.

I. **H**AVE you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? And for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in their worship? Or to give scandal? How often?

Have you been ignorant of the articles of your creed, or of the commandments, or of any of those things which christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God; seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins without any thoughts of amendment; or depended upon a death-bed repentance? How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honours to any thing created? Or used any witchcraft, or charms, or spells, or such like diabolical inventions? How often? And with what scandal or ill example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have

Have you consulted fortune-tellers, or made use of any superstitious practices to find out things to come, recover things lost, &c. ? How often ?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations ? How often ?

Have you blasphemed God or his saints ? How often ?

Have you abused the holy scripture, or scoffed at holy things ? How often ?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or false ? Or have you sworn to do any thing that was wicked or unlawful ? Or broken your lawful oaths ? How often ?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself ? How long have you had this custom ? How many times a day have you sworn in this manner ? Have you sworn by the blood or wounds of God, or any other blasphemous oath ? How often ?

Have you cursed yourself or others, and if so, was it from your heart ? How often ?

Have you been accessory to others swearing, cursing, or blaspheming ? How often ?

Have you broken any vow, or solemn promise made to God ? How often ?

III. Have you neglected to hear mass upon Sundays and holidays of obligation ? Or have you heard it with wilful distractions ? Or not taken care that your children or servants should hear it ? How often ?

Have you spent those days in idleness, or in sin ? Or been the occasion of others spending them so ? How often ?

Have you done any servile work without necessity upon those days ; or set others on doing so ? How often ?

Have you broke the days of abstinence commanded

ed by the church ; or eaten more than one meal on fasting-days ? Or been accessory to others so doing ? How often ?

Have you neglected to confess your sins once a year ; or to receive the B. Sacrament at Easter ?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal ; or for want of a hearty sorrow for your sins, and a firm purpose of amendment ; or by being grossly negligent in the examination of your conscience ? How often ? Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin ?

Have you neglected to perform the penance enjoined in confession ? Or said it with wilful distractions ? How often ?

Have you presumed to receive the B. Sacrament after having broken your fast ?

Have you, after falling into mortal sin, neglected for a long time to return to God by repentance ? And for how long a time ?

IV. Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect, or by disobeying them ? and was it in any matter of moment ? or have you been disobedient to any other lawful superiors ? How often ?

Have you desired your parents death, or cursed them ? Or given them injurious language ? Or lifted up your hand against them ? Or threatened them ? Or provoked them to swear, or otherwise to offend God ? Or caused them any considerable trouble or uneasiness ? How often ?

Have you stolen from your parents, or otherwise wronged them ? Or squandered away their substances How much, and how often ?

Have you neglected to succour your parent in ? their necessities, either corporal or spiritual ?

If God has blessed you with children, have you been negligent in procuring that they should be
speedily

speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another, with danger of their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often? and in what kind?

V. Have you desired any one's death thro' hatred or malice? Or for your temporal interest? How often? Have you revenged yourself of any one by word or action; or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others; or been guilty of quarrelling or fighting with them? how often? and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? for how long a time? and what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? or given any counsel, aid or assistance thereunto? how often?

Have you done any thing to shorten your own or any other's life, or to hasten death? or rashly exposed yourself or others to danger? how often?

Have you desired your own death, thro' passion or impatience? or entertained any thoughts of making yourself away; or attempted or designed any such thing? how often?

Have you neglected to give alms according to your con-

condition and ability? or to reclaim sinners when it lay in your power? how often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? or have you been accessary to the sins of others, by counsel or command, or any other way? how often? and what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing? by immodesty of dress or behaviour, &c. *Where note. that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.*

Have you committed any thing that you judged or doubted to be a mortal sin, tho' perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And of what sin?

VI. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? or given or taken wanton kisses, or embraces, or any such like liberties? How often?

Have you looked at immodest objects with pleasure or danger? read immodest books or songs to yourself or others? kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c.? Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? or played at any indecent play? or frequented masquerades,

querades, balls, comedies, &c. with danger of your chastity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often? and before how many? and were the persons, before whom you spoke or sung, married or single? *For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.*

Have you abused the marriage-bed by any actions contrary to the order of nature? or by any pollutions? or been guilty of any irregularity, in order to hinder your having children? how often?

Have you without a just cause refused the marriage debt? And what sin may have followed from it? how often?

Have you debauched any person that was innocent before? Have you forced any person, or deluded any one by deceitful promises, &c. Or designed or desired so to do? How often? *You are obliged to make satisfaction for the injury you have done.*

Have you taught any one evil which he knew not before? Or carried any one to lewd houses, &c.? How often?

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbour in buying and selling, or any other bargains or contracts? or have you been accessory to another's committing any such injustice? how often? and to what value?

Have you unjustly retained what belonged to another? how long? and to what prejudice?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? or have delayed or refused to pay your just debts when you were able? Or have you by prodigal expences rendered yourself unable, and so wronged your creditors, or your own family? how often?

Have

Have you been guilty of usury in the loan of money? How often?

Have you put off false money? how much? how often?

Have you caused any damage to your neighbour in his house, cattle, or other goods? how often?

Have you professed any art, or undertaken any business without sufficient skill or knowledge? and what prejudice has your neighbour suffered from it?

Have you bought or received stolen goods? or taken of those that could not give, &c.? how often?

Have you neglected your work or business to which you were hired, or by contract obliged? how often? and to what prejudice? or have you broken your promises in matters of consequence?

N. B. *That in all sins of injustice whereby one has done any wrong to one's neighbour, either in his person, or in his goods, or in his character, honour, or good name, one is strictly obliged to make full satisfaction and restitution, if it lie in one's power: Otherwise the sin will not be forgiven.*

Have you then neglected or delayed without just cause to make satisfaction and restitution, when it was in your power? how long?

VIII. Have you been guilty of lies? and whether in any matter of consequence? or to the prejudice of any one? How often?

Have you been guilty of hypocrisy or dissimulation? how often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions and intentions? how often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, either by saying of him what is false or uncertain, or by publishing what is secret; how often have you done so? Before how many? *You are obliged to make restitution.*

338 *Of the Sacrament* Chap. XIII.

Have you willingly given ear to detraction? have you taken pleasure in it? or any way encouraged it? or not hindered it when you might? how often?

Have you prejudiced your neighbour's honour by reproaches and affronts, or robbed him of the peace of his mind by scoffs and derision? how often?

Have you, by carrying stories backwards and forwards, or any other way, caused misunderstanding or quarrels betwixt neighbours? how often? and to what prejudice?

Here also judges, lawyers, solicitors, &c. ought to examine themselves what injustice they may have been guilty of in judging or managing causes, &c. as well as accusers, witnesses, &c.

IX. Have you willingly taken pleasure in unchaste thoughts or imaginations? or entertained unchaste desires? Were the objects of your desires maids or married persons; or kinsfolks, or persons consecrated to God? how often?

Have you taken pleasure in the irregular motions of the flesh? or not endeavoured to resist them? how often?

Have you entertained with pleasure the thoughts of saying or doing any thing against chastity, which it would be a sin to say or do? how often?

Have you had the desire or design of committing any sin of impurity? of what sin? how often?

X. Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it? how often?

Have you desired your neighbour's goods, not caring whether you had them right or wrong? or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

XI. As to the capital sins: Have you been guilty of *pride*, or complacency in yourself, or contempt of others? Or of *vain-glory*, by doing your good actions for the procuring esteem? or of *avarice*, in affecting too much the things of this world? how often? Have

Have you been guilty of eating and drinking to excess, so far as considerably to prejudice or endanger either your health or reason? how often? and with what scandal?

Have you made others drunk? or sought to make them so? or gloried in having made them so? how often?

Have you gloried in any other sin whatsoever? how often? and before what company? and what sin?

Have you envied or repined at your neighbour's good? Or rejoiced at his harm? how often?

The rest of the capital sins have been examined before.

Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

A Prayer taken out of Mr. Gother's Works, for obtaining Contrition.

I have now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased thy divine majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance must be by thy free gift, and if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God: Permit me not to be deluded with a false sorrow, as, I fear, I

340 *Of the Sacrament* Chap XIII.

have been too often, thro' my own weakness and neglect; but let it be now thy gift, descending from thee the Father of lights, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through *Jesus Christ* our Lord. *Amen.*

After this let the penitent apply himself seriously to consider the great evils of sin, as explained above, Chap. vii. On the exercise of penance; and then employ himself in the exercise of these holy acts of penance, set down in the same Chapter, before the seven penitential psalms; repeating them, one by one, slowly and devoutly, and addressing them to God, as present within his own breast, where he resides, as in his temple, ready at all times to receive our prayers.

A Prayer at Receiving Absolution.

O merciful God, as at the words of thy angel the chains fell off from the feet of *St. Peter*, and he immediately was restored to liberty: so grant, dear Lord, that by the words of this holy sacrament, pronounced by thy priest, the chains of my sins may be loosed, and all my offences pardoned. *Amen.*

Jesus Son of David, have mercy on me. God be merciful to me a sinner.

Thou who sufferedst for me, have mercy on me.

Prayers after Confession.

I return thee, O loving father, all the thanks I am able, for that thou hast admitted me to this sacrament, and letting thy mercy take place of thy justice, hast cast all my sins out of thy sight: Give me now thy grace, O Lord, that by a sincere and perfect contrition, my repentance may be like that of *David* and *Peter*, that my offences being now remitted, I may hereafter continue faithful in thy ser-

service. But this must be the work of thy divine assistance ; for without thee my soul will remain barren, hard, and dry, like earth without water. I am truly sensible of my own weakness, and being destitute of all that is good, or can any ways be acceptable to thee ; the only comfort and confidence I have, is to lift up my eyes to my dear redeemer, and offer to thee, my God, his tears and sufferings ; that thy justice being satisfied with this oblation, thou mayest open to me the gates of mercy, and receive me into thy grace. Look on me with the eyes of pity, and have compassion on my miseries, O meek and merciful Lord ; strike this my hard and stony heart, that it may break forth into a fountain of healing waters, the waters of true contrition, with which my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy creature, and grant the confession I have made may find acceptance in thy sight, and that whatever is wanting in it, through my weakness, may be supplied by thy goodness and mercy : Thy mercy I implore, and by it beg pardon of all my sins ; here firmly purposing in thy presence to avoid all that may be displeasing to thee, and with all diligence to apply myself to the practice of virtue : And I hope thou wilt not deny me thy assistance, O Lord, since thou hast promised never to forsake those that trust in thee : Permit my heart to be no more seized, and blindly carried away with the follies of this life : Permit me no more to experience my own weakness in my wonted relapses ; it is high time I should be now converted from my evil ways, forsake my errors, and amend my failings, since hitherto so many days and years have gone away in good purposes, but with very little improvement of my soul. Command therefore, O sovereign Lord, this my rebellious heart, and bring it to a compliance with thy law ; break all my passions, rule my affections, direct my desires, strengthen all my good endeavours, and give ear now to this thy unworthy servant ;

342 *Of the Sacrament* Chap XIII.

vant; let not my wickedness make thee forget thy goodness; for though my sins call for justice, yet thou hast still mercy, whereby thou canst save, and once more receive me into thy grace, my God, my Lord, and all my hope, who livest and reignest for ever and ever.

O God of mercy and pity, having now, through thy gracious goodness, disburthened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could think of, to thy minister, my ghostly Father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgot, as those I remembered. Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest; firmly purposing, through thy grace, never any more to offend in them; especially, O my most merciful and bountiful saviour, give me grace to withstand these temptations with which I am most infested, and to avoid all the occasions of offending thee for the future. The just man falls seven times; how much reason then have I to be jealous of myself, O Lord, and fear that I shall not be true to my resolutions, having through my own frailty and vicious customs, increased the weakness and blindness in which I was born; yet, Lord, I hope, through thy grace, and firmly purpose by thy merciful favour, never to consent to any mortal sin, from which I humbly beg thee to preserve me whilst I live. And as for my venial sins and imperfections, I resolve to strive against them, and trust in thy goodness, I shall at length amend them. For this end, grant me thy grace, sweet Jesus, to be exact in examining my conscience every night, as I am directed, and every morning happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may ever be employed to thy glory. As to the penance enjoined me, I humbly beg thy assistance for the remembering
and

Ch. XIV. *Of the Holy Communion.* 343

and performing it as I ought; and that I never forget my resolutions, or lay aside my endeavours of changing my life, till I become a true penitent, and put on the new man; that so, through the merits of thy blessed passion, I may here obtain full forgiveness of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the father, and the holy ghost, livest and reignest world without end. *Amen.*

Here those who have time may repeat some or all the penitential Psalms as above, Chap. vii.



C H A P. XIV.

Of the Holy Communion.

Q. **W**HAT is the holy communion?

A. It is the receiving the body and blood of Jesus Christ, in the sacrament of the blessed eucharist.

Q. For what ends did Jesus Christ institute this holy sacrament?

A. Chiefly for these three. (1.) *For his own greater glory*, manifesting in this incomprehensible mystery, his infinite love for our souls, his almighty power, and his sovereign dominion over all his creatures; for by means of it he comes to our souls as our Lord and master, to take possession of our hearts, and make us his for ever. (2.) *For the sanctification and salvation of our souls*; for, as he is the fountain of all grace, he comes to our souls in this holy sacrament, on purpose to communicate to the worthy receiver all these heavenly graces, which he stands in need of, and is capable of receiving; to unite him still more and more intimately to himself, by his holy love; to nourish and increase the spiritual life of his soul, and to strengthen him more powerfully against his spiritual enemies. (3.) *For the honour of his*

344 *Of the Holy Communion.* Ch. XIV.

his own passion and death, which he requires we should commemorate in a particular manner in this blessed mystery; according to what he says, by his apostle, As often as you shall eat this bread, and drink this cup, you shall shew the death of the Lord until he comes. 1. Cor. xi. 26.

Q Is it a great happiness to make a worthy communion?

A. Most undoubtedly; it is the greatest happiness in the world; on account of the great and inestimable blessings which it brings to our souls.

Q. What are these blessings?

A. They are declared by Jesus Christ himself in these words. *I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world Amen, Amen, I say to you, except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day . . He that eateth my flesh, and drinketh my blood, abideth in me, and in him . . He that eateth me, the same also shall live by me . . He that eateth this bread, shall live for ever.* Jo. vi.

Q. Is it a great misery to make an unworthy communion?

A. It is certainly one of the greatest miseries one can fall into in this world; both because it is a most dreadful sin, of which S. Paul says, *Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body, and of the blood of the Lord.* 1. Cor. xi. 27. And also on account of the horrible punishment, which is annexed to it; for, as the same holy apostle declares, *He that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep.* Ibid. v. 29. And Judas, the first that was guilty of this crime,

Ch XIV *Of the Holy Communion.* 345

crime, no sooner had committed it, *than satan entered into him, and he immediately went out*; and that very night, betrayed his master, after which, tormented with his guilty conscience, *he went and hanged himself with a halter*, Matth. xxvii. 5. And *being hanged, he burst asunder in the midst, and all his bowels gushed out.* Acts i. 18.

Q Who are those who are guilty of an unworthy communion?

A. Those, who presume to receive the holy communion in the state of sin.

Q. What is it to be in the state of sin?

A. To be in the state of sin, is to be polluted with the guilt of sin, deprived of the grace of God, and at enmity with God. And hence it appears, how grievous an injury is done to Jesus Christ, when a person, knowing himself to be in this state, so odious and hateful to God, presumes to approach to the holy communion, and bring Jesus Christ into a soul so hateful to him.

Q. What then must one do to avoid so great an evil?

A. His first and principal care must be, to use the necessary means, for putting himself in the state of grace.

Q. What is it to be in the state of grace?

A. It is to be cleansed from the guilt of sin, adorned with the grace of God, and in friendship with God. And this is done by worthily receiving the sacrament of penance; by which our sins are washed away from our souls, by the sanctifying grace of God, which is there bestowed upon us, and we are restored to his friendship and favour.

Q. What else is required to make a worthy and profitable communion?

A. (1.) We must have a pure intention, which ought to be the same, for which, as we have seen above, Christ instituted this blessed sacrament. To this we may add the obtaining any particular favour
we

346 *Of the Holy Communion* Ch. XIV.

we have to ask of God, such as grace to conquer some vice or passion, or to acquire some virtue, or the like ; offering up our holy communion as a most powerful motive to engage almighty God to grant us that favour, and a most effectual means to move him to bestow it upon us. (2.) We must be fasting from the midnight before, which is expressly commanded by the church, in honour of this divine food of our souls. (3.) We ought to use our best endeavours to adorn our souls with those holy virtues, which are most agreeable to Jesus Christ ; that finding our souls well prepared and embellished with them, he may come with pleasure, and take up his abode in us.

Q. What are these virtues ? and how may we acquire them ?

A. (1.) *A lively faith of the divine presence of our Saviour.* This is the foundation of all the rest ; without which, we can neither hope, nor love, nor fear, nor adore him in this holy mystery : but by it we render him the most acceptable homage ; because, *captivating our understanding in obedience to Christ*, as St. Paul expresses it, we submit our senses and our understanding to his infallible word, firmly believing this sacred truth, purely because he, who is truth itself, has revealed it, whatever our senses or reason may suggest to the contrary ; for the glory and merit of faith is, to believe what God says, tho' we cannot see it ; to acknowledge that the Almighty can do infinitely more than we can comprehend ; and that no effect of mercy and love can be too great for him who has died for love. Hence we are commanded to *draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience.* Heb. x. 22 Now this lively faith is acquired, by fervent prayer, and frequently exercising ourselves in acts of faith, considering who he is whom we here receive ; our God who created us ; our Saviour who died on the cross to redeem us ;
our

Ch XIV. *Of the Holy Communion.* 347

our judge, who will come at the last day, in all the terrors of his injured majesty, to take vengeance on his enemies ; but who comes at present to our souls, as our pastor to feed us, as our guide to direct us, as our physician to heal us, as our spouse to caress us, as our king to defend us ; as our best of friends and kindest benefactor, to bestow himself upon us, and to be the strength, the health, and the life of our souls ; that in him we may have justification and sanctification here, and eternal salvation hereafter.

(2.) *A profound humility, and reverential fear of approaching to receive him.* This is a natural consequence of the former, and what is most justly due to him. When Moyses approached to the burning bush, he was commanded to take off his shoes from his feet, in reverence to the heavenly Being, who was there present : The same command was given to Josuah, by the angel, who appeared to him in the fields ; how much more respect is due to the king of angels, who is present with us, in the holy Eucharist ? The seraphims in heaven cover their faces with their wings, when they approach to the throne of God, and the four and twenty elders cast down their crowns upon the ground, and prostrate themselves before the lamb ; how much more ought we, poor miserable sinful creatures, to prostrate ourselves in spirit, with the most profound humility, when we go to receive this adorable lamb of God into our souls ? S. Elizabeth, being instructed by the Holy Ghost in the great mystery of the incarnation, was amazed that the blessed virgin had come to her, and cried out in a rapture of surprise, *Whence is this to me, that the mother of my Lord should come to me ?* How much more reason have we, when we approach to this holy communion, to cry in our hearts, with astonishment, *Whence is this to me, that my Lord and my God should come to my poor soul ?* Now this humility

348 *Of the Holy Communion* Ch. XIV.

is acquired by seriously reflecting on *who he is* ; and *who we are* ; on his infinite majesty, and our extreme worthlessness ; on his immense purity, and our vileness and corruption by sin : and in consequence of this, exercising ourselves in frequent and serious acts of the most profound humiliation of ourselves in his presence. Indeed this consideration, if alone, would be apt to deject us entirely, and hinder us from daring to receive him ; we must therefore join along with it,

(3.) *A great and unshaken confidence in his goodness and mercy* : yea, the more we see our own unworthiness, the more ardently ought we to throw ourselves into the arms of his mercy ; never presuming upon ourselves, but solely relying on him. To this confidence he himself pressing invites us, saying, *Come to me, all you that labour, and are heavy laden, and I will refresh you* ; and the wonderful efficacy it has, in obtaining every good thing from him, we see in the many cures he wrought, in the gospel, on those who had recourse to his help, which he generally attributed to the great faith and confidence with which they applied to him. The woman with the issue of blood was cured, through her great confidence in him, by only touching the hem of his garment ; what may we not expect, if with a like confidence, we receive himself into our souls ? and the good centurion got from him all he desired, because he joined to a profound humility and distrust in himself, an entire confidence in the power and goodness of Jesus. Let us approach with the same dispositions, and we may justly expect the like effect. Hence St. Paul, after requiring us *to draw near with the fulness of faith*, immediately adds, *Let us hold fast the confession of our hope, without wavering ; for he is faithful that hath promised*. Heb. x. 23. Now this holy confidence is acquired by *fervent prayer* ; by considering the *power and goodness of God*, which shine forth so wonderfully in this holy mystery ;

Ch. XIV. Of the Holy Communion. 349

mystery ; by reflecting on his *many warm invitations*, to fly to him in all our distresses, with his *most endearing promises* of refreshment ; and by *exercising* ourselves in *fervent acts of this holy virtue*.

(4.) *A sincere love to Jesus Christ*. This is, of all things else, the most necessary, for making a good and profitable communion ; it is not enough to believe ; *the devils believe and tremble*, but they cannot love ; in this then we must exceed them ; and our blessed Redeemer so strictly requires this from us, that he says, *He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter, more than me, is not worthy of me*. Matth. x. 37. And St. Paul adds, *If any man loveth not our Lord Jesus Christ, let him be anathema*, that is, *accursed*. 1 Cor. xvi. 22. And therefore, this love is the marriage garment, without which we can never be admitted to this heavenly banquet. Now this love, in order to be such as Christ requires, must show itself in three things. (1.) In a sincere sorrow and regret for having ever offended him by sin, with a real and firm purpose of avoiding sin for the future. (2.) In an ardent desire of being often united with Jesus Christ in this holy sacrament ; for love takes delight in nothing so much as in being united with the beloved object. (3.) In leading an innocent and holy life, carefully obeying the law of God, that we may have nothing to hinder us from being frequently united with Jesus Christ, in the holy communion. This love is acquired by *fervent prayer* ; by frequently meditating on the *infinite love of God to us* ; and by exercising ourselves, before communion, in *sincere and fervent acts of divine charity*.

Q. Is the above preparation *alone* sufficient for securing to our souls the full fruits and benefits of a holy communion ?

A. Far from it ; the above preparation is necessary for that end ; but it is not alone sufficient :

350 *Of the Holy Communion.* Ch. XIV.

We must also use the proper means to preserve and improve the grace we receive in this sacrament, after we have received it.

Q. What then must we do after communion?

A. First, we must spend some time, immediately after receiving, in entertaining our blessed Saviour in a manner worthy of so great a guest. There is nothing of greater importance, than to spend well the favourable moments, while Jesus Christ remains in our breasts, after receiving: And it is a great shame, as well as an irreparable loss, to let slip so happy an occasion of obtaining a large blessing for our souls. He surely has little sense of piety, who takes no pleasure in keeping company with Jesus Christ, and in conversing with him upon the important affairs of his soul, when he possesses him personally within him. What business can be of greater importance than this? and when can we have so favourable an occasion of obtaining every grace we need from God, than when he comes in person to visit us, in this blessed sacrament, on purpose to bestow his grace upon us? We ought therefore to let nothing hinder us from spending these precious moments in a manner worthy of that sacred guest, whom we have within us; and we ought never to let the devil so far overcome us, as to push us away from conversing with Jesus on this occasion, out of an unquiet hurry, disgust, or irksomeness, at being in his company. Ah! How shocking would this be? how ungrateful to our blessed Saviour? how prejudicial to our own souls? St. Theresa speaks to her children, on this subject, as follows. “ Remain
 “ willingly with him, and in order to enrich your
 “ soul with all graces, lose not the favourable time
 “ after communion. Consider that there is no other
 “ time, in which you can make so great advancement in virtue, or that your divine spouse is more
 “ pleased you should remain with him. Be sure
 “ then to recollect yourself at that time, and keep
 “ your-

Ch. XIV. *Of the Holy Communion.* 351

“ yourself in his presence, and see that your soul
“ remain wholly with him. He is your true master,
“ and will not fail to instruct you, though per-
“ haps in a manner you do not comprehend : —
“ But if you turn away your thoughts from him,
“ you fail in the respect you owe to this king of
“ glory, and will *have yourselves to blame for the*
“ *consequences.* Remember then, how favourable
“ this time after communion is, to be instructed by
“ this divine teacher, to hear his voice in the bot-
“ tom of your soul, and to adore and thank him
“ for his mercies. Shut therefore the eyes of the
“ body, and open those of the soul, that you may
“ see him in the middle of your heart ; for I have
“ said to you, and say it again, and would say it
“ continually, that if you but accustom yourself to
“ this every time you communicate, and keep a
“ pure conscience, your divine spouse will deign
“ sometimes to discover himself to you, in propor-
“ tion to the desire you have of knowing him.”
Road to Perf. chap. xxxiv.

Q. In what manner then ought we to employ the time immediately after communion ?

A. Retire, where it can be done, to a private place, free from all noise and distraction ; and there, shutting the door of your heart to all other thoughts whatsoever, endeavour to entertain yourself alone with Jesus Christ, whom you have within you, by the following exercises.

(1.) Cast yourself, in spirit, at the feet of your Lord, with the most profound humility, and make to him the most fervent acts you can, of adoration, faith, hope, and love, and of praise and thanksgiving ; inviting all heaven and earth to join with you in praising and magnifying his holy name.

(2.) Make an offering to him, of your heart and soul, and of your whole being, of all your powers, senses, and faculties, that you may henceforth love and serve him alone for ever ; and beg of him to ac-

352 *Of the Holy Communion* Ch. XIV.

cept of this oblation of yourself, through the merits of his own adorable body and blood, which he has bestowed upon you.

(3.) Lay before him all your infirmities, your temptations, your passions, your evil customs, your dangers ; and beseech him, by his own adorable self, to apply an effectual remedy to them.

(4.) Lay before him also your earnest desires, and resolutions of loving and serving him faithfully ; acknowledge your inability of keeping these resolutions by your own strength, and earnestly implore his divine assistance to enable you to keep them.

(5.) Present him your earnest petitions for all the graces you stand in need of, and make good use of this favourable occasion of praying heartily for yourself, and for all those you are bound to pray for, and for the whole church.

Q. When we have employed a competent time after communion in this manner, what more is to be done, in order to preserve the full fruit of it to our souls ?

A. The whole day after communion, we must be more retired than usual, and employ ourselves more frequently in holy exercises of devotion : often reflecting on the divine guest we have received that morning, and offering him our best homage by frequent acts of virtues. We ought also to keep a particular guard over our hearts that day, lest by giving way to passion, or any sin, we suffer ourselves to be robbed of any part of the treasure we have received. It is a common trick of the devil, on the day that a person has been at communion, to fling some stumbling block in his way, in order to raise some passion, to disturb his peace, or draw him aside from his devotions by worldly distractions or diversions ; and he endeavours, in a particular manner, to stir one up to anger, sometimes by external occasions, and sometimes by causing an interior bitterness or peevishness in their mind, without their knowing *how* or *why*.

Ch. XIV. *Of the Holy Communion.* 353

why. The enemy well knows, that our Lord does not abide in an unquiet breast; and when he perceives that every little trifle is apt to discompose one, he is not so solicitous to hinder him from receiving, as to raise some trouble and disturbance in his heart after receiving, that so he may drive away the divine guest out of his soul, and deprive him of his most beneficial presence. Against this illusion then we must be much on our guard, by more than ordinary watchfulness, retirement, and prayer, all the day of our communion. Lastly, we must remember, that the new supply of grace, we have received, requires a more diligent correspondence on our part; and therefore, after every communion, we must renew with more vigour our resolutions of serving God, and improving our souls in virtue; and animate our endeavours with fresh ardour in the performance of all our pious exercises, in order to render our resolutions effectual, by the actual amendment of our life, and advancement in virtue.

PRAYERS for COMMUNION.

A preparatory Prayer, containing the chief Acts of Devotion proper before Communion.

I. Direct your Intention.

O Lord Jesus Christ, king of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul; I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee, like Magdalene, that I may be delivered from all my evils, and embrace thee, my only good: I desire to come to thee;

354 *Of the Holy Communion.* Ch. XIV.

that I may be happily united to thee, that I may henceforward abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

2. *Commemorate the Passion of Christ.*

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

3. *Make an Act of Faith.*

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity: I believe that thou, my Saviour, true God, and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most stedfastly believe, because it is what thou hast taught us by thy word, and by thy church.

4. *Conceive a great Fear, and humble yourself.*

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a majesty, so filthy a sinner to such infinite purity and sanctity!

Alas!

Ch. XIV. *Of the Holy Communion.* 355

Alas ! my soul is covered with an univerſal leproly, and how ſhall I preſume to embrace thee ! My whole life has been nothing but miſery and ſin ; and 'tis only thy mercy that I have not been long ſince in hell, which I have deſerved a thouſand times ; and how ſhall I venture ſo much as to lift up my eyes to thee, how much leſs to receive thee within my breaſt ? I tremble at the ſentence of thy apoſtle, that *He that receives unworthily, receives his own damnation* ; for I cannot but acknowledge myſelf infinitely unworthy : nor ſhould I dare ever to come to thee, were I not excited by thy moſt loving and preſſing invitation, and encouraged by thy infinite goodneſs and mercy. 'Tis in this mercy, which is above all thy works, I put my whole truſt ; and 'tis in this confidence alone that I preſume to approach to thee. O grant that it may be with a contrite and humble heart ; for this, I know, thou wilt never deſpiſe.

5. *Make an Act of Contrition.*

Lord, I deteſt, with my whole heart, all the ſins, by which I have ever offended thy divine majeſty, from the firſt moment that I was capable of ſinning, to this very hour. I deſire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confeſs and lament them all my life-time ; and this I heartily deſire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou haſt ſhed thy blood for me ; O let not that blood be ſhed in vain. All my ſins diſpleaſe me now exceedingly, becauſe they have offended thy infinite goodneſs. By thy grace I will never commit them any more : I am ſorry for them, and will be ſorry for them as long as I live ; and, according to the beſt of my power, will do penance for them. Forgive, dear Lord, for thy mercy's ſake ; pardon me all that is paſt ; and be thou my keeper
for

356 *Of the Holy Communion.* Ch. XIV.

for the time to come, that I may never more offend thee.

6. *Make an Act of divine Love.*

O sweet *Jesus*, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoy'd at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear *Jesus*, and take full possession of my heart forever! I offer it to thee without reserve, I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee: 'Tis nothing less than infinite love that brings thee to me; O! teach me to make a suitable return of love.

7. *Humbly beg God's Grace.*

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: Thou knowest how unworthy I am of this infinite favour; and thou alone canst make me worthy. O! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, cloath it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleas'd to chuse for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O! never let me be guilty of thy body and blood, by an unworthy communion! for the sake of this same precious blood,

Ch XIV. *Of the Holy Communion.* 357

blood, which thou hast shed for me, deliver me from so great an evil: O! rather let me die ten thousand deaths, than thus presume to crucify thee again!

8 *A Prayer before Communion.*

Almighty and everlasting God, behold I come to the adorable sacrament of the body and blood of thy only son our Lord Jesus Christ. I come as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal glory, as one poor and distressed to the lord of heaven and earth. And I beseech thee, in the excess of thy infinite bounty, that thou wouldest vouchsafe to heal my infirmities, wash away all that defiles me, remove all my blindness, relieve my necessities, and cloath me with thy grace, that I may receive thee, the bread of angels, king of kings, and Lord of Lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be for my soul's salvation. Grant I may receive not only the sacrament of our Lord's body, but even Christ himself, who is the power and virtue of it; and that I may so partake of his blessed body, which he took of the virgin *Mary*, that I may become a living member of his mystical body: grant, most loving father, that this thy beloved son, whom I now desire to receive, under the veil of bread, I may one day enjoy in the full possession of his presence, and behold him face to face, who lives and reigns with thee, in the unity of the holy ghost, world without end. *Amen.*

9. *Implore the Prayers of the blessed Virgin, and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever-blessed virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for
nine

358 *Of the Holy Communion.* Ch. XIV.

nine months ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

“ At the time of communion, go up to the rail,
 “ and take up the towel, and hold it before you.
 “ Whilst the clerk says the *confiteor*, humbly confess
 “ your sins, and beg God’s pardon for them. When
 “ the priest turns about to give the absolution, receive it with head bowed down, as from the hand
 “ of the invisible high-priest, whom you are going
 “ to receive.

“ When the priest holds up a particle of the blessed sacrament, with those words, *Ecce agnus dei*,
 “ &c. *Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with
 “ a lively confidence in the merits of his death and
 “ passion, that he would take away your sins.

“ When the priest repeats three times, *Domine, non sum dignus*, &c. *Lord I am not worthy thou shouldst*
 “ *enter under my roof, but speak only the word and my*
 “ *soul shall be healed*, say the same with him in your
 “ heart, and humble yourself exceedingly through
 “ the sense of your unworthiness and sins ; but let
 “ this be joined with a lively confidence in him,
 “ who can raise you up, and perfectly heal your
 “ soul by his only word.

“ When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ*
 “ *preserve thy soul to life everlasting, Amen*, receive
 “ it with a lively faith, a profound humility, and a
 “ heart inflamed with love. At the time of your
 “ receiving, let your head be erect, your mouth
 “ opened moderately wide, and your tongue a little
 “ advanced, so as to rest upon your under lip, that
 “ the priest may conveniently convey the blessed
 “ sacrament into your mouth ; which being done,
 “ shut

Ch. XIV. *Of the Holy Communion.* 459

“ shut your mouth, let the sacred host moisten a
“ little upon your tongue, and then swallow it down
“ as soon as you can, and afterwards abstain a while
“ from spitting. If the host should chance to stick
“ to the roof of your mouth, be not disturbed;
“ neither must you put your finger into your mouth
“ to remove it, but gently and quietly remove it
“ with your tongue, and so convey it down; and
“ then return to your place, and endeavour to enter-
“ tain, as well as you can, the guest whom you
“ have received.”

Prayers after Communion.

I give thee thanks, eternal father, for that of thy pure mercy, without any deserts of mine, thou hast been pleased to feed my soul with the body and blood of thy only Son our Lord Jesus Christ. And I beseech thee, that this holy communion may not be to my condemnation, but an effectual remission of all my sins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, remove all concupiscence, perfect me in charity and patience, in humility and obedience, and all other virtues. May it secure me against all the snares of my enemies, visible or invisible; prudently moderate my inclinations, both carnal and spiritual; closely unite me to thee the only and true God, and happily settle me in unchangeable bliss. And I now make it my hearty request, that thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with thy son and the holy ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; thro' the same Jesus Christ our Lord. *Amen.*

Aspirations after Communion, taken out of the Paradise of the Soul, Sect. 5.

Behold, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things,
and

360 *Of the Holy Communion.* Ch XIV.

and who canst do all things : Take off my heart then, O my God and my all, from all other things but thee, in all which there is nothing but vanity and affliction of spirit : Let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord ; that being allured by thy love, I may never more hunt after worldly joys ; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood ; and I am that sick man whom thou camest from heaven to heal : O heal my soul, for I have sinned against thee.

Thou art the good shepherd who hast laid down thy life for thy sheep ; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood : Take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself ? govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world ; enlighten my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am ; inflame my reins and my heart, that they may burn with thy love ; for thou camest to cast fire upon earth, and what dost thou desire, but that it be kindled ?

O king of heaven and earth, rich in mercy, behold I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me and enrich me O help me, my God, and out of the treasures of thy bounty succour my needy soul. O

Ch. XIV. *Of the Holy Communion.* 361

O my Lord and my God, behold I am thy servant ; give me understanding, and excite my affection, that I may henceforward in all things know and do thy will.

Thou art the lamb of God, the lamb without spot, who takest away the sins of the world ; O take away from me, whatever is hurtful to me, and displeasing to thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love, and all my joy ; thou art my God and my all ; thou art the portion of my inheritance, and of my chalice ; thou art he that will restore my inheritance to me.

O my God and my all, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise and Thanksgiving, after Communion.

O my sweet Jesus, my Creator, and my Redeemer, my God and my all, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation ? O that I could give thee a hearty welcome ! O that I could entertain thee as I ought ! Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth, I have held him, and will never let him go ;* but the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace ; 'tis there thou must present thyself, like Magdalene, and wish that, like her, thou couldst wash them with thy tears : O that thou couldst be so happy !

But first bow down thyself, with all thy powers,

H h

to

362 *Of the Holy Communion* Ch. XIV.

to adore the Sovereign majesty, which has vouchsafed to come to visit thee ; pay him the best homage thou art able, as to thy first beginning and thy last end ; and perfectly annihilate thyself in the presence of this eternal, immense, infinite deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best ; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

O ! what return shall I make to thee, O Lord, for all that thou hast done for me ? behold, when I had no being at all, thou hast created me ; and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me : All that I have, all that I am, is thy gift ; and now, after all thy other favours, thou hast given me thyself ; blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised ; great are thy works, and of thy wisdom there is no end : But thy tender mercies, thy bounty and goodness to me, are above all thy works : These I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within me praise and magnify his holy name. Bless thy Lord, my soul, and see thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me ; and so, in some measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite love, I offer to thee, O eternal Father, this same son of thine whom thou hast given me, and his thanksgiving, which is of infinite value ; and this I am sure thou wilt accept of. Look not then upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and
through

Ch. XIV. *Of the Holy Communion.* 363

through him, receive this offering of my own poor self, which I desire to make to thee.

“ Here such as have time, may employ themselves
“ with great profit to their souls, by devoutly exercising themselves in those acts of thanksgiving and
“ other virtues which are set down above, Chap XI.
“ after receiving the holy communion by way of
“ *viaticum*; which they also may do at any time
“ through the day.”

An Oblation after Communion.

O Father of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten son once for our ransom, and daily for the food of our souls ! What can I, a wretched creature, return to thee for this infinite charity ? Verily, nothing else but this same beloved son of thine, whom thou hast given to me, and surely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly father, with whom thou art always well pleased ; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high-priest and victim ; he is the propitiation for the sins of the whole world ; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life ; and for the sake of his sacred passion have mercy on us. Receive, O holy Father, Almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar

364 *Of the Holy Communion.* Ch XIV.

of the cross; Receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy faithful, living and dead; through the same Lord, *Jesus Christ* thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering, in acknowledgement of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, tho' it be thy own already; thou askest nothing but my heart, and this I here most willingly offer thee: O! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body, with all its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

Petitions after Communion.

O most merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like
Zaccheus,

Ch. XIV *Of the Holy Communion.* 365

Zaccheus, to obtain thy benediction. But alas ! with how little preparation ! With how little devotion ! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. O ! wash them all away with thy precious blood ; for thou art the Lamb of God, that takest away the sins of the world, and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul ; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. O ! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light : drive away the corruption and *malice* of my will, by the fire of divine love and charity ; restrain all the motions of *concupiscence*, and all the irregular sallies of passion, that they may no more prevail over me : strengthen my *weakness* with heavenly fortitude ; destroy this hellish monster of self-love, with its many heads, or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day ; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion ; stand by me henceforward in all my temptations, that I may never more be overcome ; remove from me all

366 *Of the Holy Communion.* Ch. XIV.

dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths, than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity; teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on thy whole church, and on all the clergy and religious, men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert
all

all unbelievers and sinners, and bring all strayed sheep back to thy fold ; particularly have mercy on N and N. &c.

O blessed virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all you angels and saints, citizens of heaven, join also your prayers with mine : you ever stand before the throne, and see him face to face, whom I here receive under veils ; be ever mindful of me, and obtain from him and through him, that with you I may bless him and love him for ever. *Amen.*



C H A P. XV.

Exercises for Sundays and Holidays.

Q. **W**HAT is the general end or design of sanctifying these days ?

A. Chiefly these following : (1.) To dedicate a portion of our time to the service of God *alone*, to whom our whole time belongs. (2.) To have leisure from our worldly affairs, to apply ourselves more particularly to the concerns of our souls. God takes to himself the glory of having these days dedicated to his service, as is most just, but he gives all the profit to us. (3.) That those who have little or no leisure on other days, on account of the duties of their state of life, to be properly instructed in their religion, may have time on Sundays and Holidays, for so necessary a duty.

Q. Are all strictly obliged to employ themselves, on these days, in such pious exercises as are suitable to these ends ?

A. Most undoubtedly they are, as we have seen at large in the *Sincere Christian*, Chap. XV. *On the first*

368 Exercises for Sundays Chap. XV.

first Precept of the Church: and in the *Devout Christian*, Chap. XII. *On the Third Command of the Decalogue*. And this duty is so necessary, that in the Catechism of the Council of Trent, it is expressly declared, that *the observance of all the rest of the laws of God depends much on the due keeping of this*; which truth is but too much confirmed from experience.

Q. What is properly meant by keeping these days holy?

A. To keep any day *holy*, is to apply it to holy uses, to spend it in holy exercises; and those exercises *alone* are holy, which regard the worship of God, and the good of our souls. Indeed, whatever regards either of these two ends, contributes to both; for whatever tends to the glory of God, is useful to our souls; and whatever is truly of service to our souls, is always agreeable to God; and makes that time holy which is spent in it.

Q. What are the proper exercises that directly regard the worship of God?

A. Chiefly these three (1.) *To assist devoutly at the holy sacrifice of the altar*, by which we give the most supreme homage and adoration to God: and this duty, on Sundays and holidays, is strictly enjoined to all, by the express command of the church, and can never be neglected without incurring the guilt of a grievous sin, unless when real necessity excuses from it. (2.) *To assist at the public offices of the church*, when one has the opportunity of doing so; for these are all appointed for the very purpose of thanking, praising and adoring God, and are performed in public, that the christian people may have the opportunity of joining together in honouring their God, and in encouraging one another, by their mutual example, to his holy love and service. (3.) *To spend some portion of these days, in thanking, praising, and adoring God in private*; and for this purpose, reading or meditating on his divine perfections,

fections, and the numberless benefits we are continually receiving from him, in order to excite our hearts to his love, and to make a grateful return of thanksgiving and praise to him, for so much goodness. For which purpose we should make it a constant part of our devotions on these days, to recite the *Te Deum* or hymn of thanksgiving with its prayer, to which we may join some of those psalms of David, which consist in acts of the praise of God : such are Ps. cii. ciii. cvi. cvii. cx cxii. cxvii. cxxiii cxxv. cxxvii. cxliv. and all the others that follow to the end.

Q. What are these exercises which more directly regard the good of our souls ?

A. Of these, some are common to all in general, and others regard the particular circumstances of different people. The exercises which belong to all in general are principally those following.

(1.) *To attend the preaching of the word of God, and the explication of the christian doctrine ;* for by these all are instructed in their duty, and excited to perform it ; and their fervour in God's service is renewed, which their worldly occupations, through the week, are but too too apt to weaken and cool. The church is so pressing on this duty, that in the Catechism of the Council of Trent, the wilful omission of hearing the word of God, is censured as *a contempt of Christ's word*. Those who are negligent in this, have great reason to fear for themselves, considering what our saviour says upon it : *My sheep, says he, hear my voice, and I know them, and they follow me ; and I give them eternal life.* Jo. x. 27. *He that is of God, heareth the words of God ; therefore you hear not, because you are not of God,* Jo. viii. 47.

(2) *To read some portion of the holy scriptures, and other good books of piety and instruction.* For these are the fountains of heavenly light, by which God speaks to the soul, and enlightens her with the knowledge of his will. But to reap that advantage from spiritual reading, we must (1) begin
by

370 *Exercises for Sundays* Chap XV.

by prayer, invoking the holy ghost to open our understandings, and inflame our hearts. (2.) We must read with humility of heart and a pious intention, of benefiting our souls by it. (3.) We must join with our reading, serious and attentive reflection on what we read; and therefore we must not be in a hurry to read a great deal, but should read at leisure, pausing now and then, and considering how far the truths we read regard us; what use we may make of them for our own spiritual profit; how far our life corresponds with them, and the like; and endeavour to make good resolutions of reforming our conduct by the light we there receive.

(3.) *To prepare for, and approach to the holy sacraments*, when one's own devotion, or the solemnity of the time calls to that duty. But we must do this with great care, according to the instructions we have given above on that subject.

(4.) *To spend a more than ordinary time in conversing with God by humble prayer*, both for ourselves and others, and beg of him what he sees we stand in need of, both for soul and body; and for this purpose we may make use of the church litanies, or the rosary, especially if one's state of life does not afford time for these pious exercises on week days.

As for these exercises which are proper for such particular circumstances as some may be in, besides the faithful observance of the above, which are common to all, the following should be practised according to each one's circumstances.

(1.) Those, whose daily labours and the duties of their state, expose them to much dissipation and many failings, and leave them little time to look sufficiently into the state of their soul, through the week, would do well to employ half an hour or more upon Sundays and holidays, to see how their accounts stand with God, by a diligent examination of their conscience for the week past, reading over, with great attention, the instructions given above for
that

that most useful exercise, and faithfully observing all the rules there laid down for doing it with real profit to their souls.

(2.) Those who are labouring to conquer their passions and break their evil customs, and therefore have much need to exercise themselves in the virtue of penance, and keep up in their souls a horror for sin; and especially if they have not leisure to do this properly through the week, ought, at least on Sundays and holidays, to take some time for this purpose, and diligently read over the instructions given above for the exercise of penance, applying it to themselves, and exercising themselves in those holy acts of penance which are there set down.

(3.) Those, whose circumstances and talents enable them, cannot employ better a portion of the Sunday, or holidays, than in visiting the sick, provided they do it in a proper manner: But to enable them to do this with benefit to the sick, and with great advantage to their own souls, let them read over before hand, the instructions given above on this subject, according to the state the sick person may be in, and endeavour to observe exactly what is there prescribed, in order to make their visit a *real visit of charity*.

(4.) Those who have a charge over others, such as parents and heads of families, ought to be very watchful over their children and servants, to see that they spend these days according to the design of their institution, giving them time for that end, with such helps of good books, and instructions, as they may stand in need of.

Q. What are those to do, who being but ill instructed in their religion, have little time through the week, to get themselves helped in that respect?

A. The case of many, as to this point, is much to be deplored, especially among the lower classes of people, and who dwell in the country, commonly at some considerable distance from their pastor. A-

mong

372 *Exercises for Sundays* Chap XV.

mong those, many are found who cannot read, by which they might in some measure help themselves ; and even these among them who can read, very often have so little sense of what they do read, that they can draw but little or no profit from it. Indeed experience shows, that those we here speak of, are much easier instructed by word of mouth, when a proper method is taken, than by any books that can be put in to their hands ; and therefore the remedy of their evils must be expected more from the charity of others, than from their own industry. Such ought certainly to be diligent in attending every opportunity they have of hearing the public instructions on the christian doctrine, and of being frequently with their pastors in private to get instructions from him. But where this cannot be sufficiently done, as is often the case in country places, it would surely be a most profitable act of charity, and highly pleasing to God, if masters of families would call their servants and children together for an hour on Sundays and holidays, and give them what assistance they can for instructing them, at least, in the most necessary truths, which a christian ought to know. But as too many masters of families are to be found, who need such instructions themselves, especially in the country ; how truly charitable an employment would it be, if any other person, who had any degree of zeal for the glory of God and the salvation of souls, should endeavour to get together upon a Sunday's evening, such children or servants in his neighbourhood, as stood in need of it, and instruct them in the great truths of eternity ? I have known instances of this kind in our own country, which produced the best of effects ; and I have seen a society of young gentlemen in other countries, who set apart a day in the week, on which they convened in a church the poor children, of the quarter of the city they belonged to, and taught them by word of mouth their christian doctrine,
always

always giving them some alms to encourage them to attend, and rewarding more abundantly those that learned best. This is charity indeed! and a most exalted charity! for *They that instruct many to justice, shall shine like stars for all eternity.* Dan. xii. 3.

Q. What method would you propose of practising this so sublime a charity?

A. (1.) It would be necessary for this, to have a short abridgment of Christian Doctrine, composed by way of Catechism; which should contain all the necessary truths of religion, in such a clear, plain, familiar strain, as would not stand in need of much explication; and it should be divided into short lessons, each lesson containing what is precisely necessary for explaining the truths proposed in its title. This catechism must be the standard, and must be taught exactly in the order in which it is composed.

(2.) The instructor must begin by asking the questions one by one, as they lye in the book, at each one present; if any of them gives the proper answer, good and well; if not, he must give it himself, in the words of the catechism, and then ask the question again at each, and cause each repeat the answer. This will excite their attention, and by hearing it so often repeated, will fix it in their memory. (3.) When

thus they have learned one question well, go on to another, observing the same method, and after they have got as many as the present time will allow, before ending, go over the whole, asking them alternately. (4.) At next meeting, begin by asking what they had learned before, to see if they remember it, and to fix it better in their memory; and if necessary, let this be done different times, for it is of the utmost consequence that they be quite master of one part before they go on further. Then proceed to the succeeding questions as they ly, till they be fully instructed in the lesson in hand, and then go on to the next lesson. (5.) When they are thus become masters of the second lesson, before they proceed to

374 *Exercises for Sundays* Chap. XV.

the third, let them make a repetition of the first and second ; and always after finishing one lesson, before they go on to another, let them make a repetition of at least one or two of those that go before. This method is attended with two great advantages ; for such frequent repetitions fixes the truths in their memory ; and this remembrance of what they have already learned, from the great connexion there is between the truths of religion, makes them more easily, and with great pleasure, understand the new lessons that are proposed to them, and it will be proper that the instructor should point out these connexions to them as they occur. It is true this method will require great patience in the instructor ; but one of the noble characters the scripture gives of charity, is, that *charity is patient*, and *endureth all things*. 1 Cor. xiii. And the pleasure he will find in time, from seeing the fruits of his labours, will amply repay all the toil of them. (6.) If any of those who are instructed can read, and learn their questions from the catechism itself, this will make the work easier with them ; and as such will naturally go on with more speed, then those who cannot read, they may be put in a class by themselves ; but still it will be necessary to observe the above method as to the repetitions ; otherwise they will be apt to trust more to their book, than to their memory, and soon forget what they had learned.

To make this most charitable exercise the more beneficial, it would be very proper to read a portion of some pious book, after the catechism is ended ; and as there is nothing more necessary to be known, than the life and doctrine of Jesus Christ, it should be a constant rule, at every meeting, to read two or more chapters of the gospel, just in their order, beginning at the first, and going through all the four regularly. This may be done either by the instructor himself, or by any others who can read ; but he must take care to read distinctly and slow, and after
ending

ending a chapter, let the instructor ask some of the others alternately, what they remember of it; this will make them all more attentive to what they hear, and retain it more easily. After the gospel, if time will allow, a piece of some other pious book may be read, particularly the lives of the saints, or the historical parts of the scripture; for subjects of this kind are not only most instructive, from the striking examples they contain, but they are also most entertaining and agreeable, and will engage the people to attend with greater readiness. Finally, the whole must be concluded by some prayers said in common; and none are more adapted for this purpose, than some of the church litanies, or the rosary.

Q. But suppose a person so situated, that he has but seldom the opportunity of public worship and of hearing the word of God; what exercises are proper for him on Sundays and holidays? Or if, having the opportunity of hearing mass, he be lawfully detained, what must he do to make up for that loss?

A. It is but too common a fault of such as cannot observe the church precept, in going to mass, to sit down at home contented, and think no more of it, as if they had no concern, or could be no ways advantaged by it, because they cannot personally be there. For the removing which mistakes, so prejudicial to them, I desire them to consider,

1. That wherever mass is said, it is most certainly offered by the priest and the church, *for all faithful christians, that it may avail them to life everlasting*, as it is expressed in the *offertory*: So that though those that are present have great advantage over others, yet the absent are not excluded from partaking of its benefits.

2. That since the mass is offered for those of the faithful that are absent; those also may receive advantage by it, if they take care to dispose them-

376 *Exercises for Sundays* Chap. XV.

selves, by joining their devotion with it, and being there in spirit and desire, when their occasions will not permit them to be otherwise present. Since it is most certain, God will accept this great offering, which in their hearts they make to him, and their fervent piety supplying the want of corporal presence, they will be refreshed with divine graces, especially through the merits of Christ, applied by this sacrifice, which are not confined to place.

From these considerations, every good christian that is solicitous for his eternal welfare, will be careful, on such days of obligation, on which he is lawfully hindered from going to mass, to take half an hour to himself, and in his closet, hear mass in spirit; and if he has a family, he will not fail to summon them together, for the performing of this devotion in common; first seeing they be instructed how to do it.

And the first thing they ought to do, is to bewail their misfortune, in not being present at this holy sacrifice, by which they are deprived of many spiritual advantages to their souls. And if christians did but a little consider the many mournful expressions of David in his banishment, and of the Jews in their captivity, lamenting their absence from the tabernacle and temple, and the want of sacrifice; I think they would not sit down so unconcerned, as too commonly they do, in their absence from this adorable sacrifice, which being so much greater than what the Jews had, is so much more considerable in the losses those suffer, who are banished from it. To all such the following method, of assisting at mass in spirit, is proposed, and if performed with suitable dispositions of heart, will be of no small benefit to their souls.

Prayers

Prayers for assisting at Mass in Spirit, for those who are absent.

Preparatory Prayer, taken chiefly from the Psalms.

How lovely are thy tabernacles, O Lord of Hosts ! My soul has a desire and longing to enter into the house of our Lord. My heart and my flesh rejoice in thee, O thou living God ! Thy altars, O Lord of Hosts, is the place of my rest, my King and my God ! Blessed are they that dwell in thy house, they shall praise thee for ever ; for one day in thy house is better than a thousand here. As the hart pants after the water brooks, so my soul sighs after thee, my God : my soul thirsts after thee, the living and strong God ; Oh when shall I come and appear in thy holy presence ? Earnestly do I wish, O God, to assist this day at thy holy altar, and to render to thee that sovereign homage, which is given thee in the adorable sacrifice of the body and blood of thy holy child Jesus ; earnestly do I desire to receive a share of these heavenly graces, which thou so liberally bestowest on thy people, in these adorable mysteries. But seeing that by the dispositions of thy blessed providence, I am deprived of the happiness of assisting at them personally, I here prostrate myself before thee, and desire, in spirit and affection, to join with all thy holy servants, who are at this moment, in any place throughout the whole world, celebrating these blessed mysteries ; and with them to render thee every possible homage and adoration, in union with Jesus Christ my Redeemer, who is at this time offering up himself to thee in the holy sacrifice of the altar. Accept, O merciful Father, of this my earnest desire, and grant me grace, so to perform my part on this occasion, that I may find favour in thy sight, and my soul be refreshed with thy heavenly benediction.

378 Exercises for Sundays Chap. XV.

After this preparation, say the prayers for assisting at mass, as corresponding to the different parts of the passion, as above, page 88. which are so disposed as to serve both for the absent and for those that are present, by observing the small variations, as there remarked.

Q. What if a person cannot read ; how must he do to assist at the holy sacrifice ?

A. Those who cannot read, whether they be absent or present, cannot employ themselves to more advantage when assisting at mass, either personally or in spirit, than to make use of the rosary, in the five sorrowful mysteries, only remembering after each decade to offer up the holy sacrifice at which he is assisting, in union with our blessed Saviour, in the mystery of that decade, to God the Father, for his eternal glory, and for the sanctification of his own soul : making use of the circumstances of each mystery as motives to animate his petitions, and move God to grant them, according to the instructions given above, when explaining the rosary.

Q. How should those employ themselves in the other exercises for Sundays and holidays, who live at a distance, and seldom have the opportunity of public service ?

A. If such be single persons, that have no charge but of themselves, no further advice is needful, but to exercise themselves in the manner above explained, throughout all this chapter, according as their needs require and their state of life permits. But if they be heads of families, considering the obligation they have of taking all necessary care of those under their charge, of promoting the honour of God in their families, and of giving good example to their children and servants, besides their own private devotions, they ought also to set apart some time on these days to perform, in common with their family, such of the above exercises, as are proper for that end. Thus, in the forenoon, for example, they may have

Chap. XVI. *Abridgment of, &c.* 379

have an hour allotted for assisting all together, in spirit, at the holy sacrifice; one repeating aloud the prayers for that purpose in the name of all present, and they joining along with him in their hearts: After which some portion of the scriptures or other books of piety may be read, by way of instruction. In the afternoon, another hour may be allotted for catechising children and servants, where this is needed, according to the method laid down above; and where this is not needed, instead of catechising, some spiritual book may be read for a little time, and end with some of the church litanies, or the rosary.

As a help to those, who may have the charity to instruct the ignorant in the truths of salvation, whether they be of their own family, or in their neighbourhood, or even who wish to acquire themselves a clear and distinct knowledge of the doctrine of the Catholic Church, we shall here adjoin by way of specimen, an abridgment of christian doctrine, upon the plan above proposed; and shall point out such parts of scripture, or other books of piety, as are proper to be read after each lesson.



C H A P. XVI.

Abridgment of Christian Doctrine.

LESSON I. *Of God.*

Q. *WHO* made you? A. God.

Q. *What* is God? A. God is a spirit, infinitely perfect; the creator and sovereign Lord of all things.

Q. *What* do you mean by a spirit? A. A pure being without any body.

Q. *What* do you mean by infinitely perfect? A.

A. That all possible good, and all possible perfections are in God, in an infinite degree.

Q. Where is God? A. God is every where ; in heaven, in earth, and in all places.

Q. Is God here present where we are? A. Yes he is.

Q. Why then do we not see him? A. Because he is a spirit, which having no body, cannot be seen with bodily eyes.

Q. Shall we ever see God? Yes : If we live and die in his grace, we shall see him in the next life, and be happy with him for ever.

Q. Does God see and know all things? A. Yes ; even our most secret thoughts.

Q. Can we hide any thing from God? A. No ; all things are naked and open before him.

Q. Can God do all things? A. Yes ; God can do whatever he pleases ; nothing is impossible, or even difficult to him. Read *Sincere Christian*, Chap. i.

LESSON II. *Of the Blessed Trinity.*

Q. How many Gods are there? A. There is only one God.

Q. How many persons are there in God? A. In God there are three persons, God the Father, God the Son, and God the Holy Ghost.

Q. Are these three persons really distinct among themselves? A. Yes, they are.

Q. Why then are they not three Gods? A. Because they have all three but one and the self-same divine nature and substance.

Q. Is then each person true God? A. Yes ; Each person is true God, and they are all three but one and the same God.

Q. Does God the Father proceed from any other? A. No. God the Father proceeds from none ; and he is therefore the first person of the holy Trinity.

Q. From whom does God the Son proceed? A. From the Father only ; and therefore God the Son is the second person of the blessed Trinity. *Q.*

Chap. XVI. *Christian Doctrine.* 381

Q. From whom does God the Holy Ghost proceed?

A. He proceeds both from the Father and the Son, and is therefore the third person of the adorable Trinity.

Q. What do you understand by the word Trinity?

A. This great mystery of three persons in one God, distinct in their persons, and one in their nature and substance. Read *Sincere Christian*, Chap. ii.

LESSON III. *Of the Creation.*

Q. Why do you say that God is the creator and sovereign Lord of all things? A. Because he created the heavens and the earth, and all that they contain, out of nothing, and rules and governs all his creatures as he pleases.

Q. Had then this world a beginning? A. Yes it had.

Q. What was there before this world began? A. Nothing but God alone.

Q. How long had God been before the world? A. From all eternity; for God had no beginning and can have no end: He always was, is, and will be for ever.

Q. Why did God create this world? A. For his own pleasure.

Q. How did he create it? A. By his only word.

Q. Out of what did he create it? A. Out of nothing.

Q. Can he destroy it again, if he pleases? A. Yes he can, as easily as he created it.

Q. Who are the most excellent of all God's creatures? A. Angels and men.

Q. Why are they more excellent than the other creatures?

A. Because they have an understanding and reason, capable to know God; and a free will, capable to love and serve him; and on that account were created

created to live for ever, and be for ever happy in the enjoyment of God.

After this lesson read the first Chapter of Genesis.

LESSON IV. *Of the Angels.*

Q. Who are the Angels? A. Pure spirits without any body.

Q. Did God create great numbers of them? A. Yes he did; and to express their vast numbers, the scripture says, "Thousands of thousands minister unto him, and ten hundred times a hundred thousand before him." Dan vii. 10.

Q. For what end did God create the Angels? A. That they might always be happy in his presence, assisting before his throne, and executing his orders through the rest of his creatures, and also to be the guardians of men.

Q. In what state did God create the angels? A. In a noble and exalted state, adorned with many supernatural graces and heavenly beauty.

Q. Did they all continue in that noble and happy state? A. The greatest part did; but some of them fell.

Q. How came they to fall? A. By the sin of pride; falling in love with themselves, and wanting to put themselves on an equality with their creator.

Q. What was the consequence of this sin? A. They were deprived of all their supernatural graces, changed from beautiful angels into ugly devils, banished out of heaven and condemned to hell, which was expressly prepared for them.

Q. Who was the chief of these rebel angels? A. Lucifer, who is also called *satan* and the devil.

Q. Are all these devils confined to the place of hell? A. No; great numbers of them are allowed to be upon the earth, and in the air, till the day of judgment.

Q. Are these free from the torments of hell? A. No; they carry the torments of hell about with them, in their own mind, wherever they go. *Q.*

Q. What is the employment of those, who are on the earth and in the air? A. They go about like roaring lions, seeking to devour the souls of men by tempting us to sin. Read here Ezeckiel xxviii. and Isaiah xiv.

LESSON V. *Of Man.*

Q. What kind of a creature is man? A. Man is a being composed of a soul and a body united together.

Q. What is his body made of? A. The dust of the earth.

Q. What is his soul made of? A. It is created by God, out of nothing.

Q. Has the body any life, sense, or motion in itself? A. No. All life, sense and motion is from the soul, which is called in scripture *the breath of life*.

Q. For what end did God create man? A. To know, love and serve God in this life, and to be happy with him in the next.

Q. Why did God create all other creatures in this world? A. For man's use and benefit.

Q. To whose likeness did God create man? A. To his own image and likeness.

Q. Is this likeness in the body or in the soul? A. It is in the soul.

Q. In what is our soul like to God? A. In this, that as God is a spirit and immortal, so our soul is a spirit, and will never die.

Q. In what else is our soul like to God? A. That as in God, there is one God and three persons, so in man there is one soul and three powers; to wit, the will, the memory, and the understanding.

Q. Which must we take most care of; the body or the soul? A. We must take most care of the soul.

Q. Why so? A. Because, *What will it avail a man to gain the whole world, and lose his own soul?* Read here Genesis II.

LESSON VI. *Of Man in the state of Innocence.*

Q. Who were the first of mankind, whom God created? A. Adam and Eve, who were the first parents of all mankind, and from whom we are all descended.

Q. In what state did God create our first parents? A. In a state of innocence, grace, and happiness.

Q. What do you mean by a state of innocence? A. That they were free from all sin.

Q. What do you mean by a state of grace? A. That they were adorned with the grace of original justice or righteousness.

Q. What do you mean by a state of happiness? A. That they were perfectly happy both in mind and body.

Q. Would they ever have died in that state? A. No; death had then no power over them; but after serving God for a time, they would have been taken up both soul and body to heaven.

Q. Where did God place our first parents? A. In the garden of paradise.

Q. What kind of a place was that? A. It was a garden of pleasure planted by the hand of God.

Q. Did God allow them to eat of all the fruit of this garden? A. All, except one tree.

Q. Why did he forbid them to eat of that tree? A. To try their obedience to him.

Q. Under what penalty did he forbid them? A. Under the pain of death: For, *in the day thou shalt eat thereof*, said God to Adam, *thou shalt die the death*.

Q. How many kinds of death are there? A. Three, spiritual, temporal and eternal.

Q. What is spiritual death? A. It is the death of the soul, and consists in the separation of the grace of God from the soul, by mortal sin.

Q. What is temporal death? A. It is the death of the body, when the soul is separated from the body.

Q.

Q. What is eternal death? A. It is the death of both soul and body in hell fire, where they are separated from God and all good, for all eternity.

Q. Which of these deaths did God mean in the above sentence? A. All three.

Q. How so? A. The day thou eatest thereof, thou shalt instantly die the spiritual death of the soul, by committing a mortal sin, and on that account be subjected to the other two deaths in due time.

Read here the second Chapter of Genesis.

LESSON VII. *Of the Fall of Man.*

Q. Did our first parents continue in the happy state in which they were created? A. No; they fell from it.

Q. How came they to fall from it? A. By disobeying God, in eating the forbidden fruit.

Q. Who tempted them to eat it? A. The devil.

Q. Why did he tempt them? A. Out of envy at their happiness.

Q. How did he tempt them? A. By appearing to Eve, in the serpent, and persuading her to eat the fruit; which when she had done, she persuaded Adam to do the same.

Q. How did he persuade Eve? A. By telling her, that if they eat of that fruit, *they should become as gods, knowing good and evil.*

Q. Did they then become as gods, when they had eaten it? A. Quite the contrary, they became like the devil himself, by the guilt of their sin; and brought misery and woe on themselves, and on all their posterity.

Q. How so? A. Because by their disobedience, they lost their innocence, they lost the grace of God, they lost their happiness, and became liable to all the miseries both of this life and of the next.

Q. Are all we their posterity born under the guilt of their sin? A. We are.

Q. How is this sin of our first parents called in us? A. It is called original sin.

Q. Why so? A. Because it comes down from our first parents, who were the origin of all mankind; and also, because we contract the guilt of it, at the first origin of our existence in our mother's womb.

Q. Was man in his fallen state able to make up his peace with God? A. No; he was utterly incapable of taking the least step towards it.

Q. Was it possible for the holy angels to bring any remedy to our miseries? A. No; no mere creature could possibly do this. None but God himself could remedy our evils.

Q. What must have become of fallen man, if some means had not been provided by God to restore us to his favour? A. We must have been all lost for ever.

Q. Did God leave us without any means of peace and mercy? A. No; but out of his infinite goodness, in pure mercy pitying our misery, he provided a saviour for us.

Q. Who is this saviour? A. Jesus Christ our Lord. Here read Genesis iii.

LESSON VIII. Of Jesus Christ our Saviour.

Q. Who is Jesus Christ? A. He is God the Son, the second person of the Blessed Trinity, true God and true Man.

Q. Why is he true God? A. Because he has the self-same divine nature with God the Father, and is his only begotten Son, born of him before all ages.

Q. Why is Jesus Christ true Man? A. Because he has also the nature of man, and was born of the blessed virgin Mary; having made himself man for our salvation.

Q. Was Jesus Christ always God? A. Yes; he was always God, equal to the Father from all eternity.

Chap. XVI. *Christian Doctrine.* 387

Q. *Was he always man?* No; but only from the time of his incarnation, when he took our human nature upon him, and made himself man, to save us.

Q. *How many natures then has Jesus Christ?*

A. Two; the divine and human natures.

Q. *How many persons are there in Jesus Christ?*

A. Only one; which is the person of God the Son.

Q. *In what does the nature of man consist?* A. In having a body and soul like unto us.

Q. *How did God the Son take our nature upon him?* A. By his almighty power, he formed a most perfect human body, in the womb of the blessed virgin Mary, of her most pure blood; to animate this body he created a most holy soul, adorned with the fulness of all graces: and at the same instant he united his divine nature, to this human nature, in his own person; so that at the very first instant of his conception, he was both God and man in one person.

Q. *Is then the ever-blessed virgin Mary, the Mother of God?* A. She is so, must undoubtedly; because she conceived in her womb, him who is true God as well as true man; nourished him within her sacred bowels for the space of nine months, as other mothers do their children, and then brought him forth into the world, she herself still remaining a pure virgin.

Here read Matth. i. ver. 18. to the end: also Luke i.

LESSON IX. *Of the Birth and Infancy of Jesus Christ.*

Q. *Where was our Saviour born?* A. In a stable in the city of Bethlehem.

Q. *On what day was he born?* A. At mid-night, on the 25th of December, which, from his being born upon it, is called *Christmas Day*.

Q. *How was his birth made known to the Jews?*

A. By a vision of angels from heaven, who appeared to the shepherds, and announced it to them.

Q. How was it made known to the Gentiles?

A. By a new star in the heavens, which conducted the three wise men to see and adore him, soon after he was born.

Q. What happened upon their arrival in Jerusalem? A. Herod the king, being informed by them of the birth of Jesus, sought to destroy him; but not succeeding in his first plan, he sent and murdered all the young infants about Bethlehem, hoping that he would be destroyed among them.

Q. How did our Saviour escape this danger?

A. The night before, an angel appeared to S. Joseph, who was the spouse and guardian of the blessed Virgin, and ordered him to rise immediately, and fly to Egypt with Jesus and Mary; which they did, and thus escaped the hands of Herod.

Q. What more do we know of the infancy of Jesus?

A. That on the eighth day after his birth, he was circumcised according to the law, and was called Jesus. That at twelve years of age, he was found in the temple among the doctors of the law, hearing them and asking them questions; and from this till his public life began, about the thirtieth year of his age, no more is recorded of him in the gospels, but that he went to Nazareth with Joseph and Mary, *and was subject to them. and increased in wisdom, in age, and in grace, with God and man.* Luke ii. 52.

Here read Matth. ii. and Luke ii.

LESSON X. *Of the public Life of Jesus Christ.*

Q. What do you mean by the public life of Jesus Christ? A. I mean the three last years of his life, which he employed in performing the offices of a Saviour to mankind.

Q. What were the offices of Christ as our Saviour?

A. Chiefly these three: (1.) To reconcile lost man

Chap. XVI. *Christian Doctrine.* 389

man to his offended God, by satisfying for our sins, and rendering God propitious to us. (2.) To teach us the knowledge of the true God, and the way to serve him, and save our own souls. (3.) To obtain all necessary graces for helping us to do so.

Q. How did he perform the office of a teacher?

A. By his doctrine, example, and miracles.

Q. How did he satisfy for our sins, and obtain all graces for us? A. By his sufferings and death.

Q. What did he do before he began to teach his doctrine? A. He sent his precursor, to prepare the people for receiving him; he was baptized by him in Jordan; fasted forty days in the desert, and was tempted by the devil.

Q. Who was his Precursor? A. S. John the Baptist, who prepared the people by the preaching of penance, baptizing them in Jordan, and telling them that the Redeemer was already in the midst of them, would soon discover himself to them, and that the kingdom of heaven was at hand.

Q. Why was Christ baptised by S. John? A. To take upon him, for our sakes, the form of a sinner, to give us an example of humility, and to fulfil all justice.

Q. What happened at the baptism of our Saviour?

A. When he came out of the water of Jordan, the heavens were opened, the Holy Ghost came down upon him in the form of a dove, and a voice came from heaven, saying, *This is my beloved Son, in whom I am well pleased.* Matth. iii. 17.

Q. What happened after his baptism? A. Immediately, "He was led by the Spirit into the desert, " where he fasted forty days and forty nights, and " was tempted by the devil." Matth. iv.

Q. Why did he undergo so severe a fast? A. To prepare himself by retirement, fasting and prayer, for the great work he had to do, and to encourage us, by his example, to the practice of these virtues.

Q. Why did he allow himself to be tempted by the devil?

devil? A. That he might partake of this, as well as of all our other miseries, and teach us, by his example, how to overcome the temptations of that enemy of our souls.

Q. What did he do after this? A. He then appeared publickly to the people, and “began to preach and to say, Do penance, for the kingdom of heaven is at hand.” Matth. iv.

Read here Matth. iii. and iv. and Luke iii.

LESSON XI. *Of the Preaching and Doctrine of Jesus.*

Q. In what manner did Jesus teach his heavenly doctrine? A. He preached publickly, “as one that had authority.” Mark i. 22. And all “were astonished at his doctrine, for his word was with power.” Luke iv. 32.

Q. How did he prove the truth of what he taught?

A. By all kinds of miracles; for, “He went about preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people, and such as were possessed by devils, and lunatics, and such as had the palsy.” Matth. iv. 23.

Q. In what does the doctrine of Jesus Christ chiefly consist? A. In teaching us to take off our hearts and affections, from the vain and perishable goods of this world, and to place them on God, and his eternal goods; to deny ourselves, and take up our cross daily, and follow him in the sacred example he has given us of all virtues; to love God above all things, and our neighbour as ourselves; and to give proof of our love to God, by a faithful obedience to all his holy commandments.

Q. Where is this doctrine chiefly to be found?

A. Throughout the whole gospels, but especially in his sermon on the Mount, as related Matth. v. vi. and vii. also in his instructions to his apostles, Matth. x. and xviii. Luke vi. and xii. and in his ser-

Chap. XVI. *Christian Doctrine.* 391

sermon before his passion, John xiii. and following chapters. See also a compend of this doctrine, in the collection of scripture texts for meditation, as above, Chap. I. p. 21. of this book.

Q. *What effect had the doctrine and miracles of Christ upon the people of the Jews?* A. "They were all amazed, in so much that they questioned among themselves, saying, What thing is this? What is this new doctrine? For with authority he commandeth even the unclean spirits, and they obey him." Mark i. 27. In consequence of this they loved him, they looked upon him as their Messias, they followed him, and different times wanted to make him their king.

Q. *What effect had all this on the chief priests, and rulers, on the scribes and pharisees?* A. Seeing the esteem and affection which the people had for Jesus, they envied him, as eclipsing their glory; and as he discovered their hypocrisy, and pronounced many woes against them, they conceived a most inveterate hatred and ill-will at him; insomuch that "They were filled with madness, and they talked one with another, what they might do with Jesus." Luke vi. 11. "They made a consultation against him, how they might destroy him." Matth. xii. 14. For this purpose, they "consulted among themselves, how they might ensnare him in his speech." Matth. xxii. 15. and at last they "devised (at all events) to put him to death." Jo. xi. 53.

Q. *Did they ever succeed in their attempts against him?* A. Never; that was impossible, till he was pleased to deliver himself up to them; but when his hour was come, he then gave himself up to their will.

Q. *Why did he do so?* A. That having fully accomplished his office of our teacher, he might now perform the other part, of reconciling us with our offended God, by his sufferings and death, which he

he knew his enemies were ready to inflict upon him, as soon as he was pleased to allow them.

Here read the different chapters cited, in this lesson, on the doctrine of Christ.

LESSON XII. *Of the Passion and Death of Jesus.*

Q. When then his hour was come, what did Jesus do? A. The night before his passion began, when celebrating the passover, at the last supper, with his apostles, he gave us three most signal proofs of his infinite love for our souls, for (1.) rising from table, he took water in a basin, fell down upon his knees, and washed his disciples feet, to give us an example of the most profound humility, and to encourage us, by that means, to the practice of that his darling virtue. (2.) He instituted the adorable sacrifice and sacrament of the blessed Eucharist, and left us in it, as his last legacy, his own most precious body and blood, for the continual food, nourishment, and life of our souls. (3.) He opened his heart in the most tender and affectionate manner, towards us, in that admirable sermon he made after supper, as recorded in the fourteenth and following chapters of St John's gospel; which it is impossible to read with attention, and not be moved with the endearing way he there expresses himself. After this he went out to the garden of Gethsemani, where his passion began.

Q. What did he suffer in this garden? A. He was oppressed with a most dreadful sorrow of heart, which threw him into a mortal agony, *so that the sweat became as drops of blood, trickling down upon the ground.* Luke xxii. 24. After this he was betrayed by Judas, one of his own apostles, with a kiss, and abandoned by all the rest, who all forsook him and fled. Then he delivered himself up to the hands of his enemies, who bound him with ropes, and dragged him away to the courts of the high priests, his unjust judges. Q.

Chap XVI *Christian Doctrine.* 393

Q. What did he suffer at the courts of the high priests? A. He was falsely accused of many crimes, and unjustly condemned to death as a blasphemer; then he was buffeted, blindfolded, mocked as a false prophet, spit upon, and impiously struck with the fist; and passed that whole night in the midst of this barbarous usage from the ministers of the high priests, and of innumerable blasphemies which they threw out against him: All which he bore with the most invincible silence, meekness and patience. Next morning he was dragged away to Pilate the Roman Governour, that he might be condemned to be crucified.

Q. What happened at the court of Pilate? A. They accused him before Pilate of many other grievous crimes, all which he bore without reply; in so much that the governour was amazed, and was persuaded that all these accusations were false, and that Jesus was a most extraordinary person indeed, who could hear himself so grievously accused, without saying a word in his own defence. He therefore wished to have nothing to do in the matter, and therefore sent him, and his accusers to king Herod.

Q. What was done to our Saviour in the court of Herod? A. The same accusations were urged against him before Herod; to all which he made no reply; nor would he say or do any thing, before that prince, which might induce him to deliver him from the hands of his enemies: upon which Herod and his courtiers looked upon him as a fool, mocked him as a fool, clothed him in a fool's garment, and sent him back in that array to Pilate.

Q. What did our Saviour suffer on his return to Pilate? A. He suffered the most amazing humiliations, and the most cruel torments. For, (1.) Barabbas, a murderer and a robber, was preferred before him in the judgment of the whole people, who, by the influence of their rulers, all now turned against him

as

as an impostor, and cried out again and again, *away with him, away with him; crucify him, crucify him.* (2.) He was stripped of his clothes, bound to a pillar, and scourged in a most cruel and ignominious manner; so that his shoulders and back were all in one wound, and his blood run down in streams upon the ground. (3.) He was crowned with a crown of thorns, which pierced his sacred head on all sides; and clothed with a purple rag, by way of a royal robe, with a reed in his hand as a mock sceptre: and they bowed the knee before him by way of ridicule, and said, *Hail King of the Jews*; and they beat him with their hands and with the reed, and spit upon his sacred countenance: All which he bore with the most amazing silence and meekness. (4.) At last Pilate, wearied out with the importunity of the Jews, passed sentence of death upon him, though persuaded in his own mind of his innocence. (5.) Immediately, a heavy cross was laid upon his wounded shoulders, and he was forced to carry it through the streets of Jerusalem to Mount Calvary. There (6.) He was stretched out naked upon the cross, and his hands and feet nailed to it, to his unspeakable torment. (7.) The cross was then raised up in the air, and fixed in the hole prepared for it, which grievously tore and stretched all his wounds. (8.) There, suspended between the heavens and the earth, the whole weight of his body resting on the wounds of his hands and feet, he hung in the most exquisite pain, for the space of three long hours, till at last, in an agony of prayer, he bowed down his venerable head, and giving up the ghost, died upon the cross, to save our souls from sin and eternal misery. Here read the passion according to St. Matthew and St. Luke.

LESSON XIII. *Of the Death and Burial of Jesus.*

Q. *What doth the creed say of the death and burial of*

of Jesus? A. That he "was crucified, dead and "buried, and descended into hell."

Q. *What is the meaning of that expression?* A. It shows what happened after he expired upon the cross, both as to his soul and his body, which were separated by his death.

Q. *How so?* A. The words, *was buried*, show what became of his body; and, *he descended into hell*, show what became of his soul.

Q. *What became of our Saviour's body when his soul left it?* It was taken down from the cross by some of his friends, wrapt in clean linen, and buried in the grave.

Q. *What became of his soul when it left the body?* A. "In his spirit, he descended into the lower parts "of the earth," Eph. iv. 9. "and preached to "those spirits that were in prison." 1 Pet. iii. 19.

Q. *What does that mean?* A. It means, that he went down to that part of hell, called *limbo*, and *Abraham's bosom*, where the souls of all the just, who had died before him, were kept in confinement, till he should go, to deliver them, and carry them up to heaven with himself.

Q. *Had none of the souls of the saints gone up to heaven before him?* A. None; for he himself declared to Nicodemus, that at that time when he was conversing with him, *no man had gone up to heaven.* Jo. iii. 13.

Q. *What was the reason of this?* A. Because by Adam's sin, the gates of heaven were shut to all his posterity, till such time as the price of our redemption should be paid.

Q. *What was the price of our redemption?* A. The Blood of Jesus shed upon the cross.

Q. *Was heaven opened again to man when this price was paid?* A. Yes, it was; and hence in the hymn *Te Deum*, it is said to Christ, "who, when "thou hadst overcome the sharpness of death, didst
"open

“open the kingdom of heaven to all believers.”

Q. *Why did Christ go down to that prison?* A. To preach the gospel to those holy souls, letting them know that the price of their redemption was paid, and that he, whom they had so ardently longed for, was now come to deliver them.

Q. *Did his presence fill their hearts with joy?* A. most undoubtedly; It even turned their very prison into a paradise.

Q. *How long did Christ continue with them in this place?* A. Part of three days.

Q. *On the third day what did he do?* A. He rose again from the dead. Read here Matth. xxvii. from v. 50. and Jo. xix. from v. 30.

LESSON XIV. *Of the Resurrection and Ascension of Jesus.*

Q. *What do you mean by his rising from the dead?* A. That on the third day after his death, called *Easter day*, the soul of Jesus, coming up from this prison of *limbo*, and bringing all those holy souls along with him, went to the sepulchre, where his mangled body lay, and in their presence, entered again into it, and raised it up to life, by his own divine power.

Q. *What change did this make in the body of Jesus?* A. His body, at his resurrection, became spiritual, glorious, and immortal, incapable of suffering, and incorruptible: So that it could now be visible or invisible as he pleased, pass through walls or doors, take any form or appearance he thought proper, and in a word possessed all the glorious properties of spirits. Read 1. Cor. xv.

Q. *Did he appear to his apostles and disciples after he rose from the dead?* A. He appeared to several of them on the very day of his resurrection, to comfort them; and continued upon the earth for the space of forty days, and “shewed himself alive after his
passion, by many proofs, appearing to them, and
speak-

Chap. XVI. *Christian Doctrine.* 397

speaking of the kingdom of God." Acts. i. 3.

Q. *On the fortieth day what did he do?* A. On that day, called *Ascension day*, he ascended up to heaven, in a most glorious manner, in their sight, to take possession of that glory for himself and us, which he had earned with so much labour and sufferings during his mortal life.

Q. *Where is Jesus Christ at present?* A. As God, he is every where; and as man, he is in the highest place of heaven, at the right hand of God the Father, and in the holy sacrament of the eucharist upon earth.

Read here Matth. xxviii. Mark xvi. Luke xxiv. Jo. xx. and xxi. and Acts i.

LESSON XIV. *Of the Descent of the Holy Ghost.*

Q. *What did the disciples do after our Saviour went up to heaven?* A. They continued for ten days in retirement and prayer, to prepare themselves for receiving the Holy Ghost, whom Christ had promised to send them from the father.

Q. *How was this promised fulfilled?* A. On the tenth day after the ascension, called Pentecost Sunday, when all the disciples were in one place, the Holy Ghost came upon them in the form of "parted tongues of fire, and it sat upon every one of them." Act. ii. 3. And they were replenished with the Holy Ghost, and all his gifts and graces.

Q. *Why did the Holy Ghost come upon them?* A. To enlighten their understandings with the perfect knowledge of all the truths of religion; to enflame their hearts with the fire of divine love, and zeal for the glory of God and the salvation of souls; to fortify them against all they had to do and suffer in preaching the gospel; to adorn their souls with all his heavenly gifts and graces, to make them saints, and to establish the church of Christ in all her glorious privileges.

Q. *What are the gifts of the Holy Ghost?* A. These seven, wisdom and understanding; counsel, and fortitude; knowledge and piety; and the fear of our Lord. If xi.

Q. *What are the fruits of the Holy Ghost?* A. These twelve, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, and chastity. Gal. v. 22.

Q. *Does the Holy Ghost bestow these his gifts and graces upon all the faithful?* A. Yes he does; in such measure and portion as he sees proper; for by the disposition of divine providence, the sanctification of our souls is properly the operation of the holy ghost.

Q. *By what means is he communicated to our souls?* A. By the holy sacraments, and particularly by the sacrament of confirmation, and by fervent and frequent prayer.

Read Acts ii. and viii. And Chap. iv. §. 1. Of this book, on the invocation of the Holy Ghost.

LESSON XV. *On the Second Coming of Christ.*

Q. *Will Christ come again, in a visible manner, to this world?* A. Yes he will, at the last day.

Q. *What will he come then to do?* A. To judge all mankind.

Q. *What will he judge in us?* A. All our thoughts, words, deeds and omissions.

Q. *What is the design of this judgment?* A. To put an end to this world, which will then be all destroyed by fire; to put the final destruction to the kingdom of satan and of sin; to vindicate the ways of providence before all creatures; to reward the just with eternal happiness; and to punish the wicked with never-ending wo.

Q. *In what manner will Christ come to judgment?* A. In a most glorious and tremendous manner; clothed with majesty and power, and accompanied with numberless multitudes of his holy angels. Q.

Chap. XVI. *Christian Doctrine.* 399

Q. *Must we all appear before him, to be judged by him?* Yes; all mankind, all the posterity of Adam, must appear at his tribunal, and give an account of their whole conduct during their mortal life, even of every idle word they may have spoken.

Q. *What sentence will Jesus Christ pass upon the good?* A. "Come, ye blessed of my Father, possess the kingdom prepared for you."

Q. *What sentence will he pass upon the wicked?* A. "Depart from me, ye cursed, in everlasting fire, which was prepared for the devil and his angels."

Q. *After that, where will the good go?* A. To heaven.

Q. *Where will the wicked go?* A. To hell.

Q. *What kind of a place is heaven?* A. A place of infinite happiness; where there is ALL GOOD, and NO EVIL.

Q. *What kind of a place is hell?* A. A place of exquisite misery; where there is ALL EVIL, and NO GOOD.

Q. *How long will the joy of heaven last?* A. For ever!

Q. *How long will the torments of hell last?* A. For ever.

Read here Matt. xxv. and Chap. I. of this book §.

1. 2. and 3. as above p. 21.

LESSON XVI. *Of the Benefits of our Redemption by Jesus.*

Q. *What do you mean by the benefits of our redemption?* A. All those favours and graces which Christ procured for us, by the merits of all he did and suffered for our salvation.

Q. *Are the merits of Christ of great value before God the Father?* A. They are of infinite value.

Q. *Whence does this their value arise?* A. (1.) From the infinite dignity of his person. (2.) From the infinite value of what he gave and dedicated to the service of his father; which was no less than the

actions, sufferings, life and death of God-made-man. (3) From the fervour of his charity with which he served his father, every moment of his life.

Q. What are the benefits of our redemption? A. These four, satisfaction, propitiation, redemption, and impetration.

Q. What do you mean by satisfaction? A. That Christ by his sufferings and death, superabundantly satisfied the justice of God, for the sins of man.

Q. What do you mean by propitiation? A. That by satisfying all the demands of divine justice, he rendered his father propitious to man, that is, ready to be reconciled to us, inclined to mercy, and willing to accept of our poor endeavours, through the merits of his son, to make up our peace with him.

Q. What do you mean by redemption? A. That Christ, by paying for us a price of infinite value, his own precious blood, redeemed us from the slavery of sin and Satan, and from the torments of hell.

Q. What do you mean by impetration? A. That Christ by the infinite merits of his passion and death, obtained for us all spiritual blessings and graces in this life, all the means necessary for enabling us to work out our salvation, and eternal salvation itself in the life to come.

Q. Can we do any thing towards our salvation without Jesus Christ? A. No; nothing that we do can be acceptable to God, but in, and through the merits of Jesus Christ.

Q. Can we receive any favour from God, independent of the merits of Christ? A. No; we can receive no favour from God, but in, and through his infinite merits, and for his sake.

Q. Why so? A. Because "there is no salvation in any other; for there is no other name under heaven given to men, whereby we must be saved," but the name of Jesus only. Acts iv. 12.

And



Chap. XVI. Christian Doctrine. 401

And Christ himself declares, "without me you can do nothing." Jo. xv.

Read sincere christian, Chap. IX.

LESSON XVII. *Of the Conditions required of us to be saved.*

Q. Did Christ die for all mankind? A. Yes; "Jesus Christ gave himself a redemption for all." 1. Tim. ii. 6.

Q. Does God will all men to be saved? Yes; "God will have all men to be saved." 1. Tim. ii. 4.

Q. Will then all mankind be saved? A. Far from it; for, "many are called, but few are chosen." and, "many walk in the broad road of destruction, but few in the narrow way of life." Matth. vii.

Q. Whence comes this? A. From ourselves only, by refusing to perform the conditions, which God requires on our part, in order to obtain salvation.

Q. What can we do on our part, since without Christ we can do nothing? A. God never fails on his part, through the merits of Christ, to bestow on all mankind such helps of his grace, according to their present needs, as are necessary to enable them to avoid evil, and do the good which God requires from them; but we by the corruption of our heart, and the abuse of our free will, resist these graces, refuse to comply with them, and do not perform the conditions required; and hence the ruin of so many souls!

Q. What are the conditions required of us, to be saved? A. They are all reduced to two general heads, (1.) To believe what Christ teaches, (2.) To obey what he commands. Or, in other words, faith and love; for by faith we believe, and by love we obey.

Q. Are these conditions laid down in scripture? A. Yes, as follows; "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but "faith that worketh by love." Gal. v. 6. And

“ Christ is become the cause of eternal salvation, to all that obey him.” Heb. v. 9.

LESSON XVIII. Of Faith in Jesus Christ.

Q. What is faith in Jesus Christ? A. It is a divine virtue, infused by him into our souls, by which we firmly believe all those heavenly truths, which he has revealed to man, concerning God and eternity, and the salvation of our souls.

Q. Could man have ever come to the knowledge of these truths by his own industry or study? A. No; he never could. For they are above nature, they belong to another world, and many of them depend only on the good pleasure of God; which man could never know, unless God revealed them.

Q. Are we obliged firmly to believe all that Christ has revealed? A. Most undoubtedly we are; for “ He that believeth not, maketh God a liar; because he believeth not the testimony which God hath given of his son.” 1 Jo. v. 10.

Q. Can any thing we do please God, without faith?

A. “ Without faith it is impossible to please God.” Heb. xi. 6.

Q. Does God command us to believe in Jesus Christ? A. He does; “ This is his commandment, that we believe in the name of his Son Jesus Christ.” 1 Jo. iii. 23.

Q. Is faith in Jesus Christ a condition of salvation?

A. It is; for, “ He that believeth, and is baptized, shall be saved, but he that believeth not, shall be condemned.” Mark xvi. 16.

Q. Is there more than one true faith? A. No; there is but “ one Lord, one Faith, one Baptism.” Eph. iv. 5.

Q. How can we know that one true faith, among so many sects of christians, who all pretend to have it?

A. By continuing in the rule, which Christ has appointed for that purpose; for, “ That we may be of the same mind, let us also continue in the same rule.” Philip. iii. 16.

Chap. XVI. Christian Doctrine. 403

Q. What is the rule of faith appointed by Jesus Christ? A. The testimony of his holy Catholic Church, which we profess in the creed.

LESSON XIX. Of the Church of Christ in general.

Q. What is the church of Christ? It is the society or congregation of all the true followers of Jesus Christ, united together in one body under one head.

Q. Is this the description given of the church in the scripture? A. Yes it is: Thus St. Paul says, "We being many, are one body in Christ." Rom. xii. 5. And our Saviour himself says of his church, "There shall be one fold, and one shepherd." Jo. x. 16.

Q. Of whom is the church composed? A. Of the pastors teaching, and the people taught.

Q. Who are the pastors of the church? A. The successors of the apostles, ordained and authorised by Jesus Christ to teach the people, and rule the church.

Q. When were they authorised to teach the people?

A. By Christ our Lord, before his ascension, in these words, "Go ye and teach all nations teaching them to observe all things, whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world." Matth. xxviii. 19.

Q. Are we obliged to hear the pastors of the church, and receive our faith from them? A. Yes we are; for Christ says to them, "He that hears you, hears me, and he that despises you, despises me; and he that despises me, despises him that sent me." Luk. x. 16. And the holy Ghost, by the mouth of S. Paul, adds, "Remember your prelates who have spoken the word of God to you, whose faith follow . . . and be not led away by various and strange doctrines." Heb. iii. 7. 9.

Q. What have those to expect who refuse to hear the church? A. Our Saviour says, "If he will not hear the church, let him be to thee as a heathen and a publican." Matth. xviii. 17.

Q. Where do we find that the pastors of the church are authorised to rule the church? A. In these words of St. Paul, "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he has purchased with his own blood." Acts xx. 28.

Q. Are all obliged to obey the commands of the church? A. S. Paul expressly says, "Obey your prelates, and be subject to them, for they watch, as being to render an account of your souls." Heb. xiii. 17.

Q. Who is the chief pastor or head of the church? A. Jesus Christ is the supreme invisible head of the church; for, "God hath put all things under his feet, and hath made him head over all the church, which is his body." Ephes. i. 22.

Q. Has Christ ordained any visible head of the church under him? A. Yes, he raised S. Peter and his successors to this high office of chief pastor of his flock.

Q. How does it appear that he made St. Peter the chief pastor of his flock? A. Because after his ascension he gave him a commission to feed the whole flock, both sheep and lambs, saying to him, "Feed my lambs; feed my sheep." Jo. xxi. 15. And repeated this commission three times.

Q. Who is the successor of St. Peter in this office? A. The Bishop of Rome, commonly called the Pope.

Q. Why is he called the Pope? A. Because the word *Pope* signifies *Father*, and he, being the chief pastor of the church, is the common spiritual father of all christians.

Q. What duty do the people owe to this chief pastor of

Chap. XVI. *Christian Doctrine.* 405

of the church? A. Considering his high station, we owe him the greatest respect and veneration; and considering his supreme authority, we owe an entire obedience to his decrees and orders in all things relating to religion. Read Sincere Christian, Chap. xii.

LESSON XX. *Of the Church, as our Rule of Faith.*

Q. *Is the church a proper rule of faith, by which we may know all the truths revealed by Jesus Christ?*

A. It is certainly the most proper for that end that can be imagined.

Q. *Is it a plain rule fitted for all capacities?* A. Nothing can be more so, nor more adapted to the infirmity of human nature.

Q. *How so?* A. Because let a person be ever so illiterate, or of ever so mean a capacity, if he has but the smallest degree of common sense, he can easily be instructed in what is necessary for him to know, by the living voice of his pastors, who can vary the manner of their instructions in every different shape, to adapt them to his capacity, and make him understand them. And it is by this means *alone*, that thousands and thousands in every age, have been instructed in all the duties of a christian.

Q. *Does this rule comprehend all revealed truths?*

A. Most certainly; for as Christ taught *all revealed truths* to his apostles by word of mouth, so it was perfectly easy for them to teach them all to their disciples in the same way; which indeed the most of them did; and in the same manner the succeeding pastors, having learned the whole themselves, from those before them, can communicate them all without exception to their people. And in fact, it is by this means *alone* that we know the scriptures themselves to be the word of God, and divinely inspired.

Q. *Is the church a certain rule that can be depended upon, in what she teaches?* A. It is most certainly

certainly so ; as appears both from the very nature of the rule, her method of declaring revealed truths, and the promises of Christ.

Q. How does the certainty of this rule appear from its very nature? A. From this, that what the church teaches, is not the private opinion of a few particular persons, but the unanimous doctrine of the whole body of her pastors spread throughout the whole world.

Q. What certainty does this give us? A. The highest we can receive from any human authority ; for as the pastors of the church are very numerous, and spread throughout all nations, and differ from one another in their country, language, manners, and worldly interest, and even in their opinions about other matters of human learning ; when we see them all agree in giving us the same interpretation of scripture, or declaring any point of religion, we are forced to cry out, *The finger of God is here!* And surely it is infinitely more certain to follow their decisions, than our own private judgment, or that of any particular set of men whatsoever.

Q. How does the certainty of this rule appear from the method of declaring revealed truths, which the church observes? A. Because when her pastors declare any point of religion, they never do it as their own private opinion, but they all protest and declare, that what they teach is precisely the same, without addition or diminution, which they received from those before them. Their predecessors declared the same thing, and pledged their salvation for the truth of their declaration ; and every preceding generation did the same, till we arrive at the apostles ; whence it is evident, that what the church teaches at present must undoubtedly be the same which was taught by the apostles, and consequently the very truths revealed to the apostles by Jesus Christ.

Chap. XVI. *Christian Doctrine.* 407

Q. How does the certainty of this rule appear from the promises of Christ? A. Because Jesus Christ has promised, in the most solemn manner, to preserve his church for ever free from all error in doctrine, and by his continual assistance to render her infallible in what she teaches; Thus he assures us, that "The words once put in her mouth shall not depart out of her mouth, from henceforth and for ever." Is. lix. 22. That "Jesus Christ shall be with her pastors in their office of teaching all days, even till the consummation of the world." Matth. xxviii. That "she is built upon a rock, and that the gates of hell cannot prevail against her." Matth. xvi. 18. That "the Holy Ghost, the spirit of truth, shall abide with her for ever, and teach her all truth." Jo. xiv. 13. and xvi. 13. And that "she is the *house of God*, the *church of the living God*, the *pillar and ground of truth*. 1. Tim. iii. 15.

Q. What consequences flow from the infallibility of the church? A. These following. (1.) That all the members of the church of Christ have the most absolute certainty for the truth of their religion; which is a source of incredible comfort to the soul. (2.) That her faith is uniformly the same throughout the whole world; wherever she is found, the same truths are taught by her pastors, the same doctrine preached, and the same faith professed; whereas the curse of division has uniformly been the portion of all that ever separated from her. (3.) That her doctrine and faith never varies, but is the same in every age since Christ, as is manifest from the writings of her pastors in all preceding ages: Whereas, all who leave her are changing and new modelling their doctrine every now and then. (4.) That every doctrine contrary to hers, is not the doctrine of Jesus Christ, but human inventions at best, and at bottom lies and falsehood. (5.) That therefore out of her communion there is no ordinary

nary possibility of salvation, seeing that out of the communion of the church of Christ, that *one faith, without which it is impossible to please God*, is not to be found, and that those who refuse to hear the church, are by Christ himself declared to be as heathens and publicans. Read Sincere Christian, Ch. xi.

LESSON XXI. *Of the Marks of the Church of Christ.*

Q. What are the marks by which the church of Christ may be known? A. The Nicene creed lays down these four; she is *One, Holy, Catholic and Apostolic*.

Q. How does it appear that the church is one? A. The scriptures expressly declare it; thus "we being many are **ONE BODY** in Christ." Rom. xii 5.—There is but "one body, one spirit, one Lord, one faith, one baptism." Eph. iv. And Christ himself declares of his church, that "there shall be one fold, and one shepherd." Jo x. 16.

Q. In what does this unity consist? A. It consists in this, that all the members of this one body, the church, are joined together, in the belief of that one faith, which Christ revealed, in partaking of that one baptism and the other sacraments which Christ ordained, and in obeying that one chief shepherd, and those others who partake of the pastoral charge under him, whom Christ commissioned to teach his flock, and rule his church.

Q. How is the church holy? A. She is holy in her *doctrine*, which is the doctrine of Jesus Christ himself, and contains nothing but what tends to holiness: She is holy in her *worship*, which being revealed by God himself, as what he requires from us, is always most pleasing to him, who is holiness itself; She is holy in the *means* she prescribes for making her children holy, which are all most beneficial for that purpose to those who properly use them;

Chap. XVI. *Christian Doctrine.* 409

them: She is holy in great numbers of her *members*, who by making use of these means, have arrived at eminent sanctity.

Q. How is the church catholic? A. That word signifies *universal*, and means that Christ instituted his church to be spread over all nations. *Go ye*, says he to her pastors, *and teach all nations*. To accomplish this end, he has never failed in every age to raise up among her pastors, men filled with the apostolical spirit, who *leaving all to follow Christ*, have spent their days in labouring to convert souls to Christ; these he endowed with great holiness of life, and, where he judged proper, with the gift of miracles, according to his promises in the gospel. In consequence of this, the church of Christ has from the beginning been always extending her wings more and more over the known world; has been more or less preached in all known nations; has been from the beginning, and is at present, the most numerous and respectable body of christians upon the face of the earth.

Q. How is the church of Christ apostolical? A. Because this great body the church, was first founded by the apostles, and from them received her faith, the powers of the priesthood, and the mission of her pastors; in all which she has continued by an uninterrupted succession of her pastors, from the beginning to this day, and must continue in the same to the end of the world; for if she should fail in these points, she would no longer be the church of Christ.

Q. Has the church any other marks but these four? A. She has also these following: (1.) That as the church of Christ is a body or society of men, consisting of *pastors teaching*, and *people taught*; she is of course a *visible body*, manifest and known to all who please to behold her. (2.) She is *perpetual* in her duration from Christ to the end of the world, for Christ promised to be with her *pastors*

teaching to the consummation of the world, and that the spirit of truth should remain with them for ever. (3.) She is infallible in her doctrine, and can never fall into error, as we have seen above.

Q. In which of all the societies of christians, which at present divide the christian world, are all these marks to be found? A. The smallest attention will easily show, that they are all to be found in the Roman Catholic Church, and in no other society of Christians whatever; and therefore she alone is the true church of Christ, in which the true faith and doctrine of Jesus Christ is taught, and in which it is only to be found; that faith, without which *it is impossible to please God*; and the belief of which is required of all as *an essential condition of salvation*. Read Sincere Christian Chap. xiii.

LESSON XXII. *Of Obedience to the Law of God.*

Q. Is the true faith alone sufficient to save us?

A. By no means; it is indeed a necessary condition of salvation, but it is not the only one; it must be accompanied with good works, for "faith without works is dead, being alone;" and "by works a man is justified, and not by faith only." James ii. 17. 24.

Q. What good works are required? A. To love God above all things, and for love of him, to obey his holy law. Our faith must be a lively faith, *which works by love*. Gal. v. 6. "If you love me, says Christ, keep my commandments." John xiv. 15.

Q. Is this obedience to the law of God a necessary condition of salvation? A. Yes it is; for Christ expressly says, "If thou wilt enter into life, keep the commandments." Matth. xix. 17. And S. Paul assures us, that "Christ is become the cause of salvation to all that obey him." Heb. v. 9.

Q. Can none be saved without obeying Christ?

A.

Chap. XVI. *Christian Doctrine.* 411

A. So far from being saved, the scripture declares, that "Those who know not God, and who obey not the gospel of our Lord Jesus Christ, shall suffer eternal punishment in destruction." 2 Theff. i. 7.

Q. *How many commandments are there in the law of God?* A. There are ten fundamental commands in the law of God, which contain all our other duties under them; and these other duties are more clearly explained by Christ himself in the gospels, and by the apostles in their epistles.

Q. *Are we obliged to keep the whole law?* A. We are; for, "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." James ii. 10.

Q. *Are we able to keep the commands of God?*

A. Of ourselves we are not able to keep them; nay, "we are not sufficient of ourselves to think a good thought." 2 Cor. iii. 5. But with the help of God's grace, which will never be wanting to us, we are able to keep them, with every degree of perfection which God demands from us; for "I can do all things through him that strengthens me;" and Christ declares, that "his grace is sufficient for us;" and that he "will not suffer us to be tempted above what we are able to bear." 1 Cor. x. 13.

"Here, and in all the following lessons on the commands, read from the Devout Christian, what regards the subject of each lesson."

LESSON XXIII. *Of the First Command.*

Q. *What is the first command?* A. Thou shalt have no strange gods before me, &c.

Q. *What is the end or design of this command?*

A. It is to direct us in the worship we owe to God, chiefly with our heart and mind.

Q. What does the first command oblige us to do?

A. To worship one, only, living and true God, and to worship him alone.

Q. How are we commanded to worship God?

A. By the virtues of Faith, Hope, Charity, and Religion.

Q. How do we worship God by faith? A. By firmly believing all the sacred truths he has revealed to us by his holy church, merely upon his authority. By this we do homage to his infinite wisdom, veracity, and sanctity, and prefer his word before our own proud judgment, our senses, our reason, and every thing else.

Q. How do we worship God by hope? A. When acknowledging our own great weakness and unworthiness, we depend on him alone for all we need, and particularly for mercy, grace, and salvation; by this we honour his infinite power, goodness, and fidelity, and the infinite merits of Jesus Christ, in whom alone all our hope is founded.

Q. How do we worship God by charity? A. By charity we love God above all things, with all our heart, and soul, and mind, and strength; we also prefer him before all things, so as to be willing to part with every thing, even life itself, rather than lose him by sin; which is the greatest homage we can possibly do him.

Q. How do we worship God by religion? A. By the virtue of religion, we resign ourselves wholly to the will and good pleasure of God, in every thing we have to do or suffer, which is the only solid and true devotion; for by this we acknowledge his supreme dominion over us. In consequence of this, we offer up to him our prayers, praises, thanksgivings, adoration, and sacrifices; by all which we confess our total dependance on him, and acknowledge him *alone* to be our Lord and our God.

LESSON

LESSON XXIV. *Of the Sins against the First Commandment.*

Q. What are the sins against the first command?

A. All the vices which are contrary to any of the above four virtues.

Q. What are the sins contrary to faith? A. Chiefly these : (1.) Ignorance of any of the necessary truths of faith, through our own fault. (2.) Wilfully to doubt of any revealed truth. (3.) Being ashamed to profess our religion before men. (4.) To deny any point of faith. (5.) To profess to believe a false religion. (6.) To expose one's self to the danger of losing his faith, by bad books, bad company, or the like. (7.) To join in any religious duty with those of a false religion. (8.) Mocking or deriding holy things. (9.) Abusing the words of scripture to profane senses or jests.

Q. What are the sins against hope? A. Chiefly these : (1.) To despair of God's mercy, either as to the getting pardon of our sins, or the obtaining salvation. (2.) To trust in riches, health, strength, friends, and other worldly things, to the prejudice of the confidence we ought to have in God. (3.) To presume upon our own strength, so as to expose ourselves to dangerous occasions of sin, which is *tempting God*. (4.) To presume on God's goodness, without endeavouring to leave off our sins and amend our life. (5.) To put off our conversion to the end of our life. (6.) To expose one's self without necessity to bodily danger.

Q. What are the sins against charity? A. All mortal sin is grievously opposite to the love of God ; because in every such sin, we prefer the object of it before God, and love it more than him ; but these following are more directly against it. (1.) Wilfully and deliberately to offend God, rather than suffer some worldly loss, or in order to gain some worldly advantage. (2.) Wilfully to commit any

sin, or neglect any duty, for fear of displeasing men, or of being mocked by them, or for other human respects. (3.) Spiritual sloth, which consists in the neglect of prayer, praise, and other spiritual duties.

Q. What are the sins against religion? A. Chiefly these: (1.) Idolatry; which is the giving to any creature, the worship that belongs to God. (2.) Superstition, which consists in leaving God, and seeking to know things to come, or hidden from us, or to procure health or any help from the devil: by believing dreams or omens, using charms or spells; reading cups; casting cards; consulting magicians, fortune-tellers, dumb people, and the like; all which is detestable before God. (3.) Wilfully murmuring and repining at the dispositions of God's providence, under the trials of this life. (4.) Neglecting the duties of religion, as prayer, praise, sacrifice, &c. (5.) Performing these duties in a cold, slothful, negligent manner. (6.) Showing disrespect to holy persons, holy places, or holy things.

LESSON XXV. *Of the Second Command.*

Q. What is the second command? A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is the scope and design of this command?

A. It is to direct us in the worship we owe to God in our words, by honouring his holy name.

Q. Is God jealous of the honour due to his holy name? A. Yes he is; and declares, that he *shall not be guiltless*, nor *go unpunished*, whosoever shall take his holy name in vain.

Q. What are the duties enjoined us by the second commandment? A. (1.) To bless and praise God's holy name. (2.) To keep all lawful vows made to him, and in his name. (3.) To swear by his holy name, when judgment, justice, and truth require it. (4.) To call upon his holy name to bless ourselves or others. By all this we honour the name of God in our words.

Q

Chap. XVI. *Christian Doctrine.* 415

Q. What are the sins against the second command?

A. (1.) Profaning the name of God, by using it as a bye-word, as if it were a word of no sense or meaning. (2.) Blasphemy, which is, speaking evil of God or his saints. (3.) Making unlawful vows, or breaking lawful ones. (4.) Rash, unnecessary, or false swearing, either by the holy name of God, or by any creature. (5.) Cursing, or imprecating evil upon one's self, or others, or on any of God's creatures.

LESSON XXVI. *Of the Third Command.*

Q. What is the third command? A. Remember to keep holy the Sabbath Day.

Q. What is the end and design of this command?

A. It is to direct us in the worship of God by our works; by appointing a certain portion of our time, wherein laying aside all unnecessary worldly concerns, we should employ ourselves only in those things which relate to his service, and the good of our souls.

Q. What are the duties enjoined by the third command? A. The law commands us to keep the Lord's Day holy; now to do this, we must employ the greatest part of that day in holy exercises, such as assisting at the public worship of God; hearing his word preached; approaching to the sacraments; holy meditation; reading spiritual books, particularly the holy scriptures; attending the christian doctrine; works of charity and mercy towards others, and the like.

Q. What sins are forbidden by this command?

A. (1.) Doing any unnecessary servile work on the Lord's Day. (2.) Causing others do the like, without a real necessity. (3.) Spending a considerable part of that day in worldly affairs; such as those of merchants, advocates, solicitors, &c. (4.) Omitting to hear mass without necessity on that day. (5.)

- (5.) Hearing it without attention and devotion.
 (6.) Prophaning that day, by idleness, gaming, feasting, and the like.

LESSON XXVII. *Of the Fourth Command; and First of the Duties of Children.*

Q. What is the fourth command? A. Honour thy father and thy mother.

Q. What is the end and design of the fourth command? A. As there is a mutual obligation between those who have any authority over others, and those who are under that authority; the design of the fourth command is, to direct us in all those duties which we owe both to those above us, and to those below us.

Q. Who then are meant by our father and mother in this command? A. Principally, our natural parents; and also, all our lawful superiors, whether in church or state.

Q. What are the duties of children to their parents?

A. Chiefly three: (1.) *To love them*; that is, to wish them well; to pray for them; to do them good; to assist them in their necessities, whether of soul or body; and to bear with patience all their infirmities, especially of sickness, inequality of temper, and old age. (2.) *To reverence them*; that is, to have an inward respect for them; to honour them in their words; and in all their outward behaviour; speaking to them with respect; paying all regard to what they say; and yielding to their opinions. (3.) *To obey them*; that is, exactly to perform all their lawful commands; to do this readily and cheerfully; and to receive their correction with patience and humility.

Q. What are the sins of children, forbidden by this fourth command? A. Every thing contrary to the above duties; such as (1.) *To hate their parents*; that is, to wish them ill; to curse them; to do them ill; to strike them; to rob them; or steal from

from them ; to neglect them in their necessities. (2.) *To dishonour them* ; that is, to despise them in their own mind ; to call them bad names ; to provoke them to anger ; to reproach them ; to throw up their defects to them ; to mock them ; to laugh at them ; to discover their defects to others. (3.) *To disobey them* ; or to be stubborn, obstinate, and impatient, in obeying them, or when corrected by them.

LESSON XXVIII. *Of the Duties of Parents.*

Q. What are the duties of parents towards their children? A. The chief and fundamental point, which parents should attend to with their children, and upon which all the rest in a great measure depends, is to teach their children an entire obedience to their will ; to keep up their own authority, and never let their children become their masters. It is the order of nature, it is the dictate of reason, it is the command of God, that children should obey their parents : but it is the parents duty to teach them this obedience, and accustom them to it, in every thing, from their earliest years.

Q. What are the other particular duties of parents? A. 1. To instruct their children betimes, to fear and love God ; to hate sin ; to fly from all dangerous companions ; to know Jesus Christ and his doctrine ; and to say their prayers. 2. To join good example to their instructions. 3. To correct them for their faults, with firmness ; but without heat, harshness or passion. 4. To pray to God frequently and fervently for them.

Q. What are the sins of parents, which the fourth commands forbids? A. 1. All neglect or omission of any of the above duties. 2. Teaching their children evil, or encouraging them in it, either by word or example. 3. Instilling into their tender minds, sentiments of worldly pride, vanity, revenge, or the like.

like. 4. Bringing them up in a false religion. 5. Exposing them, for worldly views, to the danger of losing their religion. 6. Using unjust means to procure riches for them, which never fails, sooner or later, to bring the curse of God upon themselves, and upon their children too. 7. Treating them with too much harshness and severity. 8. Forcing them to the choice of their state of life.

LESSON XXIX. *Of the Duties of Servants.*

Q. What are the duties of servants to their masters? A. Chiefly three: justice or fidelity; obedience; and respect.

Q. What do servants owe their masters in justice?

A. 1. To be *careful* of all their master's goods committed to their charge. 2. To be *diligent* in performing the work their masters give them to do. 3. Not to allow any other to wrong their masters.

Q. What are the sins of servants against this branch of their duty? A. 1. Stealing their master's goods. 2. Giving them away to others. 3. Wasting them. 4. Neglecting their master's work. 5. Doing it ill and carelessly. 6. Allowing others to wrong their masters, without opposing them or discovering them.

Q. What do servants owe their masters as to obedience? A. Readily and diligently to obey all their lawful commands; and to obey, *in the simplicity of heart, as unto Christ himself; with a good will; without gain-saying.* See Ephes. vi. and Coloss. iii.

Q. What respect do servants owe their masters?

A. The scripture says, "servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward." 1 Pet. ii. 18. And, "whosoever are servants under the yoke, let them count their masters worthy of all honour, lest the name of the Lord and his doctrine be blasphemed." 1 Tim. vi. 1.

Chap. XVI. *Christian Doctrine.* 419

Q. What are the sins of servants against this obedience and respect? A. (1.) Disobeying their masters lawful commands. (2.) Being stubborn and obstinate towards them. (3.) Despising their masters in their own mind. (4.) Flying in a passion and giving them ill language, when reproved. (5.) Mocking their infirmities, whether of mind or body. (6.) Speaking ill of them. (7.) Exposing their failings to others. (8.) Discovering the secrets of their family to others. (9.) By obeying them in things unlawful, as lying, swearing, stealing, or the like.

LESSON XXX. *Of the Duties of Masters to their Servants.*

Q. What are the duties of masters and mistresses to their servants? A. All mankind make but one family to God, who is the supreme master. Those who have authority over others, are but upper servants in this family, and accountable to the supreme master of all, for their conduct. The duties of all upper servants in a family are reduced to two heads, to see that those under them faithfully perform the duties they owe to their common master, and to treat them in the way their common master requires. Such then are the heads of the duties of masters to their servants. The first contains what they owe to their servants souls; the second what they owe to their persons.

Q. What are the duties of masters towards their servants souls? A. (1.) To see that their servants be exact in their daily duties to God, in saying their prayers, in spending the Sundays and holidays well, and in going to the sacraments. (2.) To allow them proper time for these duties, and for getting themselves instructed in their religion. (3.) To correct and reprove them, when they do or say any thing offensive to God. (4.) To give them good example in all the above duties, and particularly to have family prayers along with them. (5.) To pray to God for them.

Q.

Q. What are the duties of masters to their servants persons? A. (1.) To treat them with *mildness and humanity* as their fellow christians. (2.) To treat them with *justice*. "Masters, do to your servants that which is just and equitable, knowing that you also have a master in heaven." Col. iv. 1. This requires to give them a wholesome and sufficient diet, and to pay them exactly their wages. (3.) To treat them with *gratitude*. When they behave well, have an attachment to their masters and mistresses, and have been long about the family, certainly more than strict justice is due to them, by a grateful recompence for their services, especially when age or sickness comes upon them.

LESSON XXXI. *Of the Duties of Subjects to their Sovereigns and civil Magistrates.*

Q. What are the duties of subjects to their sovereign and civil rulers? A. The scripture lays them down as follows. (1.) *To honour them*. "Fear God; honour the king." (2.) *To obey them and be subject to them*. Be ye subject to every human creature for God's sake, whether to the king as excelling, or to governors, as sent by him; for so is the will of God." 1 Pet. ii. 13. (3.) *To do this out of the motive of conscience*, because it is the will of God. "Wherefore, be subject of necessity, not only for wrath, but also for conscience sake." Rom. xiii. 5. (4.) *To pay them tribute*. "Render therefore to Cæsar the things that are Cæsar's," says our Lord Jesus Christ, and our apostle adds, "Render to all men their due, tribute to whom tribute is due." Rom. xiii. 7. (5.) *To pray for them*. This the will of God expressly requires. "I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and for all that are in high station, that we may lead

“lead a quiet and peaceable life, in all piety and
“chastity : *For this is good and acceptable in the*
“*sight of God our Saviour.*” 1 Tim. ii. 1.

LESSON XXXIII. *Of the Fifth Com-*
mand.

Q. What is the fifth command? A. Thou shalt not kill.

Q. What is the end and design of this fifth command? A. It is to direct us in all those duties which are necessary for the comfort and preservation of our neighbour's person and life, whether as to soul or body.

Q. What are the duties enjoined by the fifth command? A. 1. All the spiritual works of mercy, because they are necessary for, or conducive to the comfort of our neighbour's soul, and the preservation of his spiritual life. 2. All the corporal works of mercy, because they are necessary for, or conducive to the comfort of our neighbour's body, and the preservation of his temporal life.

Q. What are the spiritual works of mercy? A. These seven. 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive injuries. 6. To bear patiently with those that are troublesome; and 7. To pray for the living and the dead.

Q. What are the corporal works of mercy? A. Seven also, 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

Q. Does Jesus Christ require of us, to be diligent in the practice of these duties? A. Most earnestly; and to encourage us, he declares, that a cup of cold water given for his sake, shall not want its reward; that the sentence of eternal bliss shall be passed on those who practise them, and whatever good we do

to our neighbour, he esteems it all as done to himself.

Q. What are the sins forbidden by the fifth command? A. 1. All those passions and dispositions of the soul, from which all injuries done to our neighbour's person take their rise; particularly anger; desires of revenge; keeping malice in the heart against our neighbour; envy at another's good; and hatred of our neighbour's person. 2. All those actions which kill, or tend to kill our neighbour's soul; such are, giving scandal and ill example; or any other way hindering our neighbour from doing good, or inducing him to sin. 3. All those actions that take away life, or have a tendency to do so; such as murder, maiming the body, fighting and beating, quarrelling, threatening, reproaching, challenging, striking, wounding, and the like; as also strife, contention and discord.

Q. What judgment does the scripture pass upon these actions? A. Hear its own words "Now the works of the flesh are manifest, which are . . . enmities, contentions, emulations, wraths, quarrels, dissensions . . . of which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of heaven." Gal. v. 19.

LESSON XXXIII *Of the Sixth and Ninth Commands.*

Q. What is the sixth command? A. Thou shalt not commit adultery.

Q. What is the ninth command? A. Thou shalt not covet thy neighbour's wife.

Q. Why are these joined together? A. Because they both treat of the same object, and both have the same end.

Q. What is the end and design of the sixth and ninth commands? A. It is to direct us in our duty with regard to sensual pleasures.

Q. What are the duties enjoined by them? A. The

Chap XVI *Christian Doctrine.* 423

A. The virtues of chastity, sobriety and temperance in eating and drinking.

Q. *What are the vices forbidden by them?* A. Impurity, gluttony, and drunkenness.

Q. *Is impurity a great sin?* A. It is, of its own nature, a most grievous and detestable sin, in all its different kinds and branches; thus the scripture speaks of it; "now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury; . . . of which I foretell you, as I have foretold you, that they who do such things, shall not obtain the kingdom of God." Ephes. v. 19.

Q. *Why are so many words used to express this vice?* A. To include all its different kinds and branches, and all the different ways in which men are guilty of it.

Q. *What are the different ways that men are guilty of this vice?* A. 1. *By the hearing*; in giving ear to immodest words, discourses or songs; in not hindering or discouraging all such when one can; in not flying from the company of those who speak them. 2. *By the sight*; in looking on immodest or dangerous objects, or on immodest pictures or figures: In reading immodest books. 3. *By the tongue*: In speaking immodest words; in relating immodest stories of one's self or others: In singing unchaste songs; in soliciting and enticing others to any sort of impurity. 4. *By the touch*; in using indecent actions, or touching one's self or others immodestly. 5. *By thought*; In willingly and with delight entertaining impure thoughts: In desiring to commit the sins thought on; in resolving to commit them. 6. *By actions*: In causing pollution in one's self or others; in committing the sins of adultery, incest, or fornication: In sins against nature. All which crimes are detestable and abominable in the eyes of God.

LESSON XXXIV. *Of the Seventh and Tenth Commands.*

Q. What is the seventh command? A. Thou shalt not steal.

Q. What is the tenth command? A. Thou shalt not covet thy neighbours goods. And these two are also joined together, because they treat of the same object, and have the same end.

Q. What is the end or design of the seventh and tenth commands? A. To direct us in the duties we owe to our neighbour, with regard to his temporal goods.

Q. What are the duties enjoined by the seventh and tenth commands? A. (1.) To render to every man his own. (2.) To restore ill gotten goods. (3.) To pay our just and lawful debts, servant's wages, workmen's hire, &c.

Q. What vice is forbidden by these commands? A. The vice of avarice or covetousness, which excites unjust desires of our neighbour's goods or profits, and is the great and principal source, from whence all sins of injustice take their rise.

Q. How many ways are sins of injustice committed? A. Either by secret fraud or open violence.

Q. What sins are committed against these commands by secret fraud? A. Chiefly these following. (1.) Stealing what belongs to others, whether money or goods. (2.) Buying, receiving, or retaining what one knows or suspects to be stolen. (3.) Cheating in buying and selling, by taking advantage of another's ignorance of the true value of the goods: using false weights or measures; putting off bad goods for what is sound; adulterating the goods sold. (4.) Putting off false money. (5.) Not making sufficient work according to paction.

Q. What sins of injustice are committed by open violence? A. Chiefly these; (1.) Robbery. (2.) Denying just debts, and putting the creditor to trouble

Chap. XVI. *Christian Doctrine.* 425

trouble and expence in order to recover them. 3. Defrauding servants or labourers of their wages by violence. 4. Usury and extortion. 5. Oppression of the poor, by taking advantage of their desolate and dependent state, to extort work or money from them.

LESSON XXXV. *Of the Eighth Command.*

Q. What is the eighth command? A. Thou shalt not bear false witness against thy neighbour.

Q. What is the end and design of the eighth command? A. To direct us in the use of our speech with regard to truth and our neighbour's reputation.

Q. What are the duties enjoined by the eighth command? A. (1.) To speak and witness the truth in all things, whether in our conversations, or in our pactions with each other. (2.) To defend the reputation of the absent. (3.) To restore his good name, if we have hurt it.

Q. What are the sins forbidden by the eighth command? A. 1. Lies of all kinds, whether in jest or earnest, in words or actions; also flattery, hypocrisy, and breach of promise. 2. Rash judgment, and ungrounded suspicions of our neighbour. 3. Calumny or slander, which is saying evil of our neighbour, which we know to be false, or do not know if it be true. 4. Detraction, or publishing ill of our neighbour, which tho' true, yet is secret and unknown to those to whom we tell it. 5. Backbiting, or speaking of our neighbour's known faults with pleasure, and a secret malicious satisfaction. 6. Giving ear to others when speaking ill of the absent. 7. Propagating evil reports of others, which we do not know whether they be true or false. 8. Whispering, or tale bearing, that is, telling in one place what we heard or saw in another, which may give a bad or mean opinion of those of whom we speak; also telling to one, what others have said of him, which may vex him, and occasion discord and hatred. 9. Giving false testimony in judgment against our neighbour.

LESSON XXXVI. *Of the Ninth and Tenth Commands.*

Q. What is the end and design of the ninth and tenth commands? A. We have already seen that these two commands regard the sins of impurity and justice; and have considered them in that view along with the sixth and seventh commands; but besides that, they also serve to direct us in the care we ought to have over our hearts, by employing our mind on good things, and carefully flying from all evil thoughts.

Q. May we commit a mortal sin by our thought? A. No doubt of it; for whatever is a sin to do or to speak, it is also a sin to consent to it in our thought. Hence our Saviour says, "From the heart cometh forth evil thoughts . . . and these are the things which defile a man." Matth. xv. 18. Also, "Evil thoughts are an abomination to the Lord." Prov. xv. 26. And "Perverse thoughts separate from God." Wisd. i. 3. The sin of the angels was a sin of thought; and indeed many of the most grievous crimes are, properly speaking, seated in the thought, and completed there, the outward actions being only the effects they produce; such as pride, vain-glory, avarice, envy, anger, hatred, and the like.

Q. What are the duties enjoined by these commands?

A. 1. To keep a guard over our heart, that no evil thoughts may get entrance there, but to reject them with horror at their first appearance. 2. To employ our thoughts as much as possible about God, and his holy will, which will both shut the door against evil thoughts and obtain a great blessing from God; "In all thy ways, think on God, and he will direct thy steps." Prov. iii. 9.

Q. What are the sins forbidden by the ninth and tenth commands? A. 1. To love any sinful object, and willingly take pleasure in thinking of it. 2.

To

Chap. XVI. *Christian Doctrine.* 427

To consent to the evil, proposed by the bad thought. 3. To desire the sinful object, and resolve to do it. 4. To rejoice in the evil thing when done, or intended to be done, whether by ourselves or others.

Q. *Is every evil thought a sin?* A. By no means; we cannot altogether hinder evil thoughts from coming into the mind; these are the temptations of the enemy; and if we reject and resist them, they will do us no harm, but be of service to us, by the victory we gain over them; they only then become a sin, when, by any of the ways just mentioned, we make them our own, by taking pleasure in them, or consenting to them.

LESSON XXXVII. *Of the Evangelical Counsels.*

Q. *Why do you bring in the evangelical counsels, after the commands?* A. Because they are powerful helps, recommended by the gospel, to enable us to observe the law perfectly.

Q. *Why are they called counsels?* A. Because they are not laid upon us by way of command, but only recommended to us, by way of counsel or advice, as being of vast advantage to the souls of those who observe them, though not of strict obligation.

Q. *Wherein does this advantage consist?* A. In two things. 1. In that they are great helps to carry us on in the road to perfection, and 2. in that they are highly rewarded by God.

Q. *What is the first evangelical counsel?* A. *Voluntary poverty*, or leaving all things to follow Christ.

Q. *Is this a great help to perfection?* A. Christ himself declares it, saying to the young man who had kept all the commandments, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: And come, follow me" Matth. xix. 21.

Q. *How comes voluntary poverty to be such a help*
to

to perfection? A. Because it roots out, at once, from the heart, one of the three great impediments of our obeying the law of God in perfection; to wit, the *lust of the eyes*, or our love and attachment to the things of this life.

Q. *What particular reward is promised to this counsel?* A. 1. "Treasures in heaven," as in the above text. 2. "The hundred fold in this life," for all that we leave for Christ, as in Matth. xix. 29. And 3. "Life everlasting," in the next world. Ibid.

Q. *What is the second evangelical counsel?* A. *Perpetual chastity*, or a voluntary abstaining from marriage, and all carnal pleasures, for the love of God.

Q. *Is this a great help to the perfect observance of the commandments?* A. Yes it is; and as such is recommended to us by Christ in these words:—"There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it." Matth. xix. 12. And St. Paul speaks thus; "Now, concerning virgins, *I have no commandment* of the Lord; but *I give counsel*, as having obtained mercy of the Lord, to be faithful." And what is his counsel on this point? "Art thou loosed from a wife? seek not a wife:" For, "He that giveth his virgin in marriage doth well; and he that giveth her not, doth better." 1 Cor. vii. 25. 38.

Q. *How comes this counsel to be a help to perfection?* A. 1. Because it roots out another of the great enemies of our souls, *the lust of the flesh*. 2. Because it greatly fortifies the soul against all the temptations of impurity; and 3. Because it frees the mind from a world of solicitude and distracting cares; for "the unmarried woman and the virgin thinketh on the things of the Lord, that *she may be holy both in body and spirit* . . . and this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment" 1 Cor. vii. 34. Q.

Q. *What reward is promised to perpetual chastity?*

A. That in heaven, they who are *virgins, and have not been defiled with women*, “have the names of the Lamb and of his father, written on their foreheads; they sing a new canticle before the throne, which none but they can sing; and they follow the Lamb, whithersoever he goeth.” Rev. xiv.

Q. *What is the third evangelical counsel?* A. *Obedience*; which is a voluntary submission to the will of all lawful superiors, in every thing that is not sin: According to that of St. Paul, “Obey your prelates, and be subject to them, for they watch, as being to render an account of your souls; that they may do this with joy, and not with grief.” Heb. xiii. 17.

Q. *Is this obedience a great help to perfection?* A. It is one of the most powerful helps for that end.

Q. *How so?* A. For several reasons: 1. Because when we obey those whom God has set over us, and whose authority they bear, we are always sure we are doing the will of God. 2. Because a perfect obedience roots out, at once, from the heart, the third great enemy of our perfection, *the pride of life*; for nothing is more humbling to our pride than to subject our judgment, will, and liberty, to the will of another. 3. Because Jesus Christ recommends this virtue to us in the most endearing manner by his example, for all we read of him during the greatest part of his life is, that “he went down to Nazareth, with Joseph and Mary, when he was twelve years of age, and *was subject to them.*” Luke ii. 51. 4. Because it is the most assured means of escaping all the delusions of the enemy, who often *transforms himself into an angel of light*, on purpose to deceive us, in our spiritual concerns.

Q. *What is the reward of this counsel?* A. The victory over all our spiritual enemies, for, “an obedient man shall speak victory.” Prov. xxi. 28.

LESSON

LESSON XXXVIII. *Of the Eight Beatitudes ; Cardinal Virtues ; and eminent good Works.*

Q. Why do you bring in the eight beatitudes, after the evangelical counsels ? A. Because in them, our Saviour lays down, in a few words, the sum and substance of that high perfection, to which the observance of his law, and the evangelical counsels conduct us ; and declares to us, in clear and precise terms, what it is that is to make us happy here, and lead us to eternal happiness hereafter.

Q. What are those beatitudes ? A. They are related Matth. v. 1. &c. as follows :

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.
3. Blessed are they that mourn ; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; for they shall be filled.
5. Blessed are the merciful ; for they shall find mercy.
6. Blessed are the clean of heart ; for they shall see God.
7. Blessed are the peace-makers ; for they shall be called, the children of God.
8. Blessed are they that suffer persecution for justice sake : for theirs is the kingdom of heaven.

Q. What are the four cardinal virtues ? A. Prudence, justice, fortitude, and temperance.

Q. Why are they called cardinal virtues ? A. Because they are the roots, and as it were, the hinges, of all other moral virtues.

Q. What are the three eminent good works ?

A. Prayer, fasting, and alms-deeds.

Q. Why are they called eminent good works ?

A. Because they are of great value in themselves before

Chap. XVI. *Christian Doctrine.* 431

before God, and contain under them, all other good works.

Q. *How so?* A. Because prayer comprehends all the duties we owe to God; fasting, those we owe to ourselves; and alms-deeds, those we owe to our neighbour.

LESSON XXXIX. *Of the Precepts of the Church.*

Q. *Are we obliged to obey the precepts of the church?* A. Most undoubtedly.

Q. *Why so?* A. Because Christ expressly says, "He that will not hear the church, let him be to thee as a heathen and a publican." Matth. xviii. 17.

Q. *How many precepts of the church are there?*

A. Chiefly six.

Q. *What is the first precept of the church?*

A. "To hear mass on Sundays and Holidays, and to rest from servile work."

Q. *What does this command enjoin?* A. 1. To assist at the public worship of God on Sundays and Holidays, as an essential duty on these days, which are set apart for God's service. 2. To employ ourselves on holidays in the same religious exercises, as on the Sundays, in order to make them *holy*; for both are appointed for the same end.

Q. *What is the second precept of the church?*

A. "To fast all Lent, on Ember Days, and Vigils commanded, and to abstain from flesh on Fridays and Saturdays."

Q. *What is the design of this precept?* A. It is to direct us in the times and manner in which we are to perform the duty of fasting, which God, by a general command, lays upon all.

Q. *What is meant by fasting?* A. The not taking our usual food, either as to the quantity, or quality of it.

Q. *What is the third precept of the church?*

A.

LESSON XXXVIII. *Of the Eight Beatitudes ; Cardinal Virtues ; and eminent good Works.*

Q. Why do you bring in the eight beatitudes, after the evangelical counsels ? A. Because in them, our Saviour lays down, in a few words, the sum and substance of that high perfection, to which the observance of his law, and the evangelical counsels conduct us ; and declares to us, in clear and precise terms, what it is that is to make us happy here, and lead us to eternal happiness hereafter.

Q. What are those beatitudes ? A. They are related Matth. v. 1. &c. as follows :

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.
3. Blessed are they that mourn ; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; for they shall be filled.
5. Blessed are the merciful ; for they shall find mercy.
6. Blessed are the clean of heart ; for they shall see God.
7. Blessed are the peace-makers ; for they shall be called, the children of God.
8. Blessed are they that suffer persecution for justice sake : for theirs is the kingdom of heaven.

Q. What are the four cardinal virtues ? A. Prudence, justice, fortitude, and temperance.

Q. Why are they called cardinal virtues ? A. Because they are the roots, and as it were, the hinges, of all other moral virtues.

Q. What are the three eminent good works ?

A. Prayer, fasting, and alms-deeds.

Q. Why are they called eminent good works ?

A. Because they are of great value in themselves
before

Chap. XVI. *Christian Doctrine.* 431

before God, and contain under them, all other good works.

Q. *How so?* A. Because prayer comprehends all the duties we owe to God; fasting, those we owe to ourselves; and alms-deeds, those we owe to our neighbour.

LESSON XXXIX. *Of the Precepts of the Church.*

Q. *Are we obliged to obey the precepts of the church?* A. Most undoubtedly.

Q. *Why so?* A. Because Christ expressly says, "He that will not hear the church, let him be to thee as a heathen and a publican." Matth. xviii. 17.

Q. *How many precepts of the church are there?*

A. Chiefly six.

Q. *What is the first precept of the church?*

A. "To hear mass on Sundays and Holidays, and to rest from servile work."

Q. *What does this command enjoin?* A. 1. To assist at the public worship of God on Sundays and Holidays, as an essential duty on these days, which are set apart for God's service. 2. To employ ourselves on holidays in the same religious exercises, as on the Sundays, in order to make them *holy*; for both are appointed for the same end.

Q. *What is the second precept of the church?*

A. "To fast all Lent, on Ember Days, and Vigils commanded, and to abstain from flesh on Fridays and Saturdays."

Q. *What is the design of this precept?* A. It is to direct us in the times and manner in which we are to perform the duty of fasting, which God, by a general command, lays upon all.

Q. *What is meant by fasting?* A. The not taking our usual food, either as to the quantity, or quality of it.

Q. *What is the third precept of the church?*

A.

A. "To confess our sins, at least once a year, to our own pastor."

Q. *What is the fourth precept of the church?*

A. "To receive the Holy Communion, at least once a year, and that about Easter."

Q. *What is the end or design of the third and fourth precept?* A. To direct us, as to the time when we are obliged to obey the general command, given by our Lord himself, of approaching to the sacraments of Confession and Communion.

Q. *What is the fifth precept of the church?*

A. "To pay tithes to our pastor."

Q. *What is the design of this fifth precept?*

A. It is to direct the people as to their duty of supplying the temporal necessities of their pastors, who dedicate their whole time and labour to the spiritual good of their souls.

Q. *What is the sixth precept of the church?*

A. "Not to solemnize marriage at certain times," which are the penitential times of Advent and Lent, "nor within the forbidden degrees of kindred."

Q. *What is the design of this precept?* A. To regulate the entering into matrimony, as reason, religion, and decency require.

Read Sincere Christian, Chap. XV.

LESSON XL. *Of Sin; and First, of Mortal Sin.*

Q. *What is sin?* A. Sin is the transgression of the law of God; that is to say, *sin is any thought, word, deed, or omission, against the law of God.*

Q. *How is sin in general divided?* A. Into original sin, and actual sin.

Q. *What is original sin?* A. It is the sin of our first parents, under the guilt of which we are all conceived and born. See above, Lesson VII.

Q. *What is actual sin?* A. Actual sin is that which we commit ourselves.

Q. *How is actual sin divided?* A. Into mortal sin, and venial sin. Q.

Chap. XVI. *Christian Doctrine.* 433

Q. *What is mortal sin?* A. It is a grievous transgression of the law.

Q. *Why is it called mortal?* A. Because it kills the soul.

Q. *How does mortal sin kill the soul?* A. By banishing the grace of God from the soul; now the grace of God is the spiritual life of the soul. See above, Lesson VI.

Q. *Is mortal sin a great evil?* A. It is the greatest of all evils, the origin and source of all other evils; it is the parent both of the devil and of hell.

Q. *In what does the evil of mortal sin consist?*

A. Chiefly in two things: 1. In the grievous injury it does to God. 2. In the miseries it brings upon ourselves.

Q. *What is the injury mortal sin does to God?*

A. 1. It is a rebellion and high treason against God. 2. It is a high insult upon his divine perfections, particularly his wisdom, goodness, and power. 3. It contains the greatest injustice, ingratitude, and perfidy against him. 4. It involves in its bosom, a shocking contempt of his promises, and of his threats. 5. It prefers our own base passions, and the vain perishable things of this world, before the God that made us, and all the joys of his kingdom. 6. It prefers the will and pleasure of the devil, before the will and pleasure of our heavenly Father. 7. It is a most shocking ingratitude to Jesus Christ, crucifying again, that Lord of glory, and making a mockery of him. Heb. vi

Q. *What are the miseries mortal sin brings upon ourselves?* A. 1. It kills our souls, and makes us black, hideous, and ugly in the sight of God, resembling the devil himself. 2. It banishes God himself from our soul, and makes us an enemy to him, and him an enemy to us. 3. It destroys all the merits of our past good works, and makes us poor and miserable before God. 4. It is the cause of all the sufferings and miseries of this life. 5. It

banishes us for ever out of heaven in the life to come : and 6. It condemns us for ever to the torments of hell fire.

Read here *Sincere Christian*, Chap. xvi. Sect. 1. and *Pious Christian*, Chap. VII. *On the Exercise of Penance*.

LESSON XLI. Of Venial Sin.

Q. *What is venial sin?* A. Venial sin is a smaller transgression of the law, which, either from the smallness of the matter, or defect of advertency, or from the intention of the law itself, does not break our peace with God, nor deserve eternal punishment; and on this account it is called *venial*, because it is more easily pardoned.

Q. *Is venial sin a great evil?* A. Though venial sin be but a small sin, when compared with mortal sin, yet it is a very great evil; and being what displeases God, it can never be allowable to commit it, though to save the whole world.

Q. *In what does the evil of venial sin appear?*

A. In this, 1. That it is an offence against a God of infinite majesty and goodness. 2. Because, tho' it does not banish the grace of God from the soul, yet it obscures its lustre, diminishes its splendor, and stains its brightness. 3. Though it does not make the soul positively hateful to God, yet it makes her less pure, less holy, less beautiful, and consequently less agreeable to him. 4. Though it does not destroy friendship between God and the soul, yet it cools the fervour of that charity and love which subsisted between them, and begets a degree of indifference on each side. In consequence of this, especially if often repeated, 5. It renders the soul more and more indisposed for receiving new graces from God, and 6. God being the more displeased with the soul, withdraws his more abundant graces from her, and begins, as he himself pathetically expresses it, *to vomit her out of his mouth*. Rev. iii. 14. 7. On all their

Chap. XVI. *Christian Doctrine.* 435

these accounts it disposes and leads on the soul, to the gulph of mortal sin, for *he that despises small things, shall fall by little and little.* Eccclus. xix. 1.

Q. *Are all venial sins equally hurtful?* A. Venial sins are of two kinds: 1. Such as arise from human frailty, surprise, or inadvertence, and to the objects of which, the person has no inordinate attachment. These shew, indeed, the corruption of our heart, and our great weakness, and ought to be the subject of our daily humiliation before God; but they are less hurtful, in proportion as they are less deliberate, and less voluntary. 2. Such as a person commits willingly and deliberately, or out of an ill custom, which he is at no pains to amend, or with affection to the sinful or dangerous object; and these indeed are great evils, and most hurtful, for all the reasons we have just seen.

Q. *Are there any other effects of venial sin?*

A. As every sin deserves punishment, so venial sin, though it does not deserve eternal punishment of itself; yet is the occasion of many severe sufferings in this life, and if not fully blotted out here, is punished with the torments of purgatory hereafter.

Read *Sincere Christian*, Chap. XVI. Sect. 2.

LESSON XLII. *Of the Seven Capital or Deadly Sins.*

Q. *What are the seven capital sins?* A. Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth.

Q. *Why are they called capital?* A. Because they are the roots, or springs, from which all the other sins we commit take their rise.

Q. *Why are these called deadly?* A. Because they are all, of their own nature, mortal sins, which banish the grace of God from the soul: though occasionally their acts may be only venial, either from the smallness of the matter, or the imperfection of

the acts themselves, or from other circumstances attending them.

Q. What is pride? A. It is an inordinate desire of our own excellency or esteem.

Q. What are the sins that rise from pride?

A. Chiefly these: 1. *Vain glory*, or seeking the esteem and praise of men. 2. *Hypocrisy*, pretending a shew of godliness, but wanting the substance thereof. 3. *Arrogancy*, or a contempt of others, joined with insolency and rashness. 4. *Presumption*, or exposing ourselves to dangers, and attempting things above our strength. 5. *Boasting*, or speaking of ourselves, of our abilities, qualities, actions, &c. to which add, obstinacy in our own opinions, discord, disobedience, and ingratitude.

Q. What is the virtue opposite to pride?

A. *Humility* of heart, after the example of Jesus Christ.

Q. What is covetousness? A. An inordinate desire of riches.

Q. What are the sins that arise from covetousness?

A. 1. *Hardness* of heart. 2. *Unmercifulness* to the poor. 3. *Neglect* of heavenly things. 4. *Confidence* in the things of this world. 5. All kinds of *injustice*, which see above, Lesson xxxiv.

Q. What are the virtues opposite to covetousness?

A. *Poverty* of spirit, and liberality.

Q. What is lust? A. An inordinate desire of carnal pleasures.

Q. What are the sins that flow from lust? A. See them above, Lesson xxxiii.

Q. What is the virtue opposite to lust? A. *Chastity*, which see, Lesson xxxvii.

Q. What is envy? A. A sadness, or repining at another's good, in as much as it seems to lessen our own.

Q. What sins flow from envy? A. *Hatred*, *detraction*, *rash judgments*, *strife*, *reproach*, *contempt*, and *rejoicing* at another's evil.

Q

Q. *What is the virtue opposite to envy?*

A. Brotherly love.

Q. *What is gluttony?* A. An inordinate love to excess in eating and drinking.

Q. *What are the sins that rise from gluttony?*

A. Babbling, scurrility, and dulness of soul and body, especially towards all that concerns the good of the soul.

Q. *What are the virtues opposite to gluttony?*

A. Sobriety and temperance.

Q. *What is anger?* A. An inordinate desire of revenge.

Q. *What sins rise from anger?* A. Hatred, fury, clamour, threats, cursing, blasphemy, and murder.

Q. *What are the virtues opposite to anger?*

A. Meekness and patience.

Q. *What is sloth?* A. A laziness of soul, neglecting to begin or prosecute good things, and especially such as are spiritual.

Q. *What sins rise from sloth?* A. Tepidity, indolence, an aversion at spiritual things, a neglect of spiritual duties, and a distrust in God's mercy.

Q. *What is the virtue opposite to sloth?*

A. The fervour of charity.

Read on all these, *Devout Christian*, under their different heads.

LESSON XLIII. *Of the Sins against the Holy Ghost; those that cry for Vengeance; and the Four Last Things.*

Q. *What are the sins against the Holy Ghost?*

A. These six: 1. Despair of salvation. 2. Presumption of God's mercy, without amending one's life. 3. To impugn the known truth, in matters of faith and religion. 4. Envy at another's spiritual good. 5. Obstinacy in sin, and 6. Final impenitance.

Q. *Why are all these called sins against the Holy Ghost?*

Ghost? Because they directly oppose and affront the infinite goodness of God.

Q. Why does our Saviour say, that sins against the Holy Ghost “shall not be forgiven, neither in this world, nor in the world to come?” Matth. xii.

32. *A.* Because those who are guilty of the five first of these sins, seldom or never do repent of such sins, and are with great difficulty brought to be sorry for them; and those that are guilty of the last, or *final impenitence*, never can repent, but dying in mortal guilt, and enemies to God, are incapable of forgiveness.

Q. What are the sins that cry to heaven for vengeance? *A.* These four: 1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor; and 4. Defrauding labourers of their wages.

Q. What are the four last things to be remembered?

A. 1. Death. 2. Judgment. 3. Heaven. 4. Hell.

Q. Is the frequent remembrance of these things useful to the soul? *A.* It is a most powerful preservative against sin, for the scripture says, “In all thy works remember thy last things, and thou shalt never sin.” Eccclus. vii. 40.

LESSON XLIV. *Of the Forgiveness of our Sins.*

Q. Is it possible to get our sins forgiven? *A.* Most undoubtedly; the forgiveness of sins is an article of christian faith, which we profess in the creed.

Q. What is properly meant by the forgiveness of our sins? *A.* As the pollution, filth, and stain, which the guilt of sin brings upon the soul, is what makes us hateful and abominable in the eyes of God, and makes us his enemy, so the forgiveness of our sins precisely consists in our being washed and cleansed from all the guilt of sin, and of course, in being rendered agreeable to God, and restored to his friendship.

Q.

Chap. XVI. *Christian Doctrine.* 439

Q. Is this the idea the scripture gives us of the forgiveness of sin? A. This is the precise idea which the scripture every where lays down of it. Thus David prays, "*Wash me still more from my iniquity, and cleanse me from my sin.*" Thus Ananias said to Paul, "*Arise, and be baptised, and wash away your sins.*" Thus God himself says, by his prophet, "*I will pour clean water upon you, and you shall be cleansed from all your filthiness.*" Ezech. xxxvi. 25.

Q. To whom does it belong to wash the soul from sin? A. This is solely the work of God; as these and many other texts declare.

Q. By what means does God wash the soul from sin? A. "By the charity of God, or *his sanctifying grace*, which is poured abroad in our hearts by "the Holy Ghost." Rom. v. 5. For as water washes away the filth of the body, so the sanctifying grace of God washes away the filth of the soul.

Q. From what has sanctifying grace the power of washing away our sins? A. From the merits of the blood of Christ, which it applies to our souls, for the scripture says, "*The blood of Jesus Christ cleanseth us from all sin.*" 1 Jo. i. 7. And "*he hath loved us and washed us from our sins, in his blood.*" Rev. i. 5.

Q. What does God require on our part, to dispose us for receiving this favour? A. Two things. 1. A true and sincere repentance. 2. To apply to those means which he has ordained for bestowing this grace upon our souls.

Q. What does true repentance consist in? A. In two things. 1. In hating our sins, and flying from them. 2. In turning to God, with a sincere sorrow for having ever offended him.

Q. Cannot our sins be forgiven without repentance? A. No; that is absolutely impossible; for so long as we continue to love our sins, and adhere to them, we must be abominable in the eyes of God; accord-

according to that, "They are become abominable, " as those things were which they loved." Hof. ix. 10. And therefore our Saviour expressly declares, "Except ye repent, you shall all likewise perish." Luke xiii.

Q. What are the means, which Christ has ordained for bestowing his grace upon our souls? A. His holy sacraments. Read *Sincere Christian*, Chap. xvii.

LESSON XLV. *Of the Grace of God; and first of actual Grace.*

Q. What is the grace of God? A. It is a free gift of God, which sanctifies the soul, and enables us to do good.

Q. How many kinds of grace are there? A. Two kinds, *sanctifying grace*, and *actual grace*.

Q. What good does sanctifying grace do to us? A. It washes away all the stains of sin from our souls, and makes us beautiful and agreeable in the eyes of God; that is, it *sanctifies* us, or makes us *holy* before him.

Q. What good does actual grace do to us? A. It strengthens us, and enables us to *act* and to *do*, what God requires from us; that is, to resist temptations, to avoid sin, and to do good.

Q. Can we do any good of ourselves, without the actual help of God's grace? A. No; we can neither think a good thought, nor speak a good word, nor do the least thing conducive to salvation, without the help of the actual grace of God.

Q. How does this actual grace of God enable us to do good? A. It enlightens the understanding to see what we should do or avoid; it inclines the will to what is good, and averts it from evil; and when we consent to this first motion of grace, it continues to strengthen us to go on and accomplish the good work we have begun.

Q. Can we refuse our consent to the motions of divine grace? A. Alas! We do this but too often; and

Chap. XVI *Christian Doctrine.* 441

and this is the source of all our miseries ; and hence St. Stephen reproached the Jews, that “ they always resisted the Holy Ghost ” Acts vii. 51.

Q. Does God ever refuse the necessary help of his grace, to enable us to do good and avoid sin ? A. Never ; for “ to every one of us is given grace, “ according to the measure of the giving of Christ.” Eph. iv. 7. And “ Christ is the true light that enlighteneth every man that cometh into this world.” Jo. i. 9. And “ God is faithful, who will not suffer “ you to be tempted above what you are able, but “ will make also, with the temptation, issue (that is, “ will give you grace to escape) that you may be “ able to bear it.” 1 Cor. x. 13.

Q. How is this to be understood ? A. That we always actually have sufficient grace, either to enable us to do good and avoid sin, or to ask for more, which will never be denied us, if we pray for it.

Q. Whence comes it then that we so often fall into sin ? A. The fault is entirely our own ; because being more willing to please ourselves and our own self-love, than to deny ourselves, and to please our good God ; we do not co-operate with the grace he actually gives us, but resist it, and we neglect to pray for more abundant help when we stand in need of it : So that when we sin, we are without excuse.

Q. What then must we do to avoid sin ? A. We must have a great distrust of ourselves, a great confidence and total dependence upon God ; we must diligently improve the grace he bestows upon us, by resisting all temptations to the utmost of our power ; and have a continual recourse to God by fervent prayer for direction and assistance, in all our temptations, in all our difficulties, in every thing we have to do. Here read *Sincere Christian*, Chap. xviii. Sect. i.

LESSON XLVI. *Of Sanctifying Grace.*

Q. What is sanctifying grace ? A. St. Peter calls it,

it, "a partaking of the divine nature." 2 Pet. i. 4. and St. Paul calls it "the charity of God, which" "is poured abroad in our hearts by the Holy" "Ghost." Rom. v. 5. And "the justice of God" "by faith of Jesus Christ, upon all them that be-" "lieve in him." Rom. iii. 22.

Q. Why is it called grace? A. Because it is a free gift of God, through the merits of Christ.

Q. Why is it called sanctifying grace? A. Because it sanctifies the soul, that is, makes the soul holy before God, by cleansing it from all the stains of sin, and uniting it to himself, and thereby adorning it and making it beautiful, like the angels of God, in his eyes. It is also called *habitual grace*, and *justifying grace*.

Q. Why is it called habitual grace? A. Because it remains constantly in the soul, unless it be destroyed by mortal sin.

Q. With what does it adorn the soul? A. With the infused habits of all christian virtues, such as faith, hope, charity, prudence, temperance, justice and fortitude, and with the gifts of the Holy Ghost, "who by it makes us his temples and dwells in us." 1 Cor. iii. 16.

Q. Why is it called justifying grace? A. Because it justifies the soul, that is, cures all the disorders of the soul, and renders us just and upright in the eyes of God.

Q. What is meant by justification? A. It is when the soul passes from the state of sin, to the state of grace.

Q. What is meant by being in the state of sin? A. To be in the state of sin is, to be under the guilt of mortal sin, deprived of the grace of God, and at enmity with him.

Q. What is it to be in the state of grace? A. It is to be cleansed from the guilt of sin, adorned with the grace of God, and in friendship with God.

Q. What other benefits do we receive from sancti-
fying

fyng grace? A. These following; 1. It is the bond by which we are united with Jesus Christ, and by which we abide in him, and he in us, as the branches abide in the vine, and are nourished by it. 2. It gives a dignity and value to all the good works we do in the way of our duty; which are now no longer the works of sinful man and corrupted nature, but works of the friends of God, fruits produced from the branch united to the vine, which is Christ, receiving all their nourishment from him, and dignified by his merits: "I am the vine, *says he*, you are the branches; he that abideth in me, and I in him, the same beareth much fruit." Jo. xv. 5. 3. It brings us at last to everlasting life, for it is the marriage garment, which will entitle us to a seat in that heavenly banquet; "Now, *says the apostle*, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life; for the wages of sin is death, but the grace of God everlasting life in Christ Jesus our Lord." Rom. vi. 22.

Q. By what means may we obtain this sanctifying grace? A. 1. When a person is already in the state of grace, every prayer and good work he does, obtains an increase of this sanctifying grace, and makes his soul still more pure and holy before God; but 2. When a person is in the state of sin, in order to obtain or recover the grace of justification, he must have recourse to the sacrament of *baptism*, if he has not yet received it; and if he be already baptised, to the sacrament of *penance*, which are the only ordinary means, ordained by Jesus Christ, by which the grace of justification is first communicated to the soul.

Q. What then are the principal means by which the grace of God in general is obtained? A. Prayer and the holy sacraments. Read *Sincere Christian*, Chap. xviii. Sect. ii.

LESSON XLVII. *Of Prayer.*

Q. What is prayer? A. It is the raising up our hearts to God, to beg his grace and all good things we need, either for soul or body, for ourselves or others.

Q. Has God promised to hear our prayers? A. He has so, in many places of holy writ; especially where Jesus Christ says, "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth." Matth. vii. 7. And St. James says "Therefore you have not, because you ask not." Ja. iv. 2.

Q. But do we not often ask, and yet do not receive? A. The reason is, because we do not pray in a proper manner. "You ask, and receive not, because you ask amiss." Ja. iv. 3.

Q. In what manner must we pray, that we may be heard? A. We must pray with humility, confidence, fervour, and perseverance.

Q. Is prayer then an important duty? A. It is one of the principal and most important duties of a christian.

Q. Why so? A. For two strong reasons: 1. Because it is the principal means on our part, of obtaining those helps from God, without which we shall never work out our salvation. 2. Because it is a duty, which God requires from us, in the strongest terms, and in many different places of scripture.

Q. How often then ought we to say our prayers?

A. At least twice a day; to wit, morning and evening; so that we begin and end the day with God.

Q. Why do you say, at least twice a day? Is not that sufficient? A. The word of God, in many places, requires us to pray always, to pray without intermission, and the like; which shows, that tho' we ought to have stated times for prayer, morning and evening; yet something more is required. Q.

Q. *What is meant then by praying always?*

A. Two things: 1. That we should do all our actions with a pure intention to please God, offering them all up to him in obedience to his will, and for his glory. By this means all our actions are prayers, because, when performed in this manner, they please God, and obtain from him an increase of grace to our souls. 2. That we should often raise up our hearts to God, throughout the day, by short and fervent ejaculations.

Q. *What are the proper matter of these ejaculations?* A. Holy acts of all christian virtues; particularly of faith, hope, charity and contrition. See short acts of these at the end of *Morning Prayers*, Chap. II.

Q. *What is the best of all prayers?* A. The Lord's prayer.

Q. *Why is it the best of all prayers?* A. Because it was made by Christ himself, on purpose to teach us to pray.

Q. *What are the excellencies of the Lord's prayer?* A. Chiefly two 1. That it is very short, and therefore easily learned, and suited to all capacities. 2. That at the same time, it is most comprehensive and contains every thing we ought to ask of God, whether for soul or body.

Q. *What is the Hail Mary?* A. It is a prayer, in honour of the incarnation of Jesus Christ, and addressed to his virgin mother, to beg her intercession.

Q. *Who composed the Hail Mary?* A. It was composed in heaven, dictated by the Holy Ghost, and delivered to man by an angel, a saint, and the church. Read *Devout Christian* Chap. x. §. 1. and *Pious Christian* Chap. iv. §. 4.

LESSON XLVIII. *Of the Sacraments in general.*

Q. *What is a sacrament?* A. It is an outward sensible action, or sacred sign, ordained by Jesus
P p Christ,

Christ, as a sure and certain means to bring grace to our souls.

Q. How many things are required to make a true sacrament? A. Three things. 1. That there be some outward sensible action performed. 2. That this be a certain means to bring grace to the soul. 3. That Jesus Christ be the author of it.

Q. What does the outward action consist in? A. In *something done*, which is called the matter of the sacrament; and in *something said*, which is called the form of it.

Q. To whom does it belong to perform the outward sensible action? A. The outward action, which is properly meant by the word *sacrament*, is the work of man; and it belongs to those to perform it, who are authorised by Jesus Christ to do so.

Q. To whom does it belong to bestow the inward grace? A. The pouring down grace to the soul, which, properly speaking, is the *effect of the sacrament*, is the work of God, as none but God himself can communicate his grace to the soul.

Q. At what time does God pour down his grace to the soul? At the very instant that the outward action of any sacrament is completely performed.

Q. Does God ever fail on his part to bestow the grace, when the outward action is duly performed?

A. On his part he never fails in this; because having instituted the sacraments for this very end of bestowing his grace on the worthy receiver, he has thereby engaged himself, never to fail on his part, when we do what he has ordained, on ours.

Q. Is then the grace always bestowed, when the outward action is duly performed? A. Alas! It but too often happens, that the grace is not bestowed, on account of the indisposition of the person who receives it.

Q. Is it then necessary to be well disposed, when we approach to receive any sacrament? A. Most certainly; for if one presumes to receive any sacrament, when

Chap. XVI. *Christian Doctrine.* 447

when not disposed, he not only deprives his soul of the grace of that sacrament, but he also commits a grievous sin of sacrilege, by profaning those sacred instruments of our salvation. And on the contrary, the more perfectly he is disposed, the more abundant grace he will receive.

Q. Why is the outward action called a sacred sign?

A. Because it is not only the means by which grace is communicated to our souls; but it also represents the nature of the grace we receive, and is therefore a sign of that grace.

Q. Why do you say that the outward action is ordained by Jesus Christ? *A.* Because no outward action whatever, can of its own nature bring grace to our souls. This is wholly owing to the good will and pleasure of God; he alone can bestow his grace upon us; and he alone can ordain the means, by which he pleases to do so.

Q. Who are those whom Christ has authorized to administer the sacraments? *A.* To administer the sacraments, is one of those sacred powers, which Christ gave to his apostles, and their successors, the bishops and priests of the church, who are therefore called "the ministers of Christ, and dispensers of "the mysteries of God." 1 Cor. iv. 1.

Q. What kind of grace do the sacraments communicate to the worthy receiver? *A.* Justifying grace, and sacramental grace.

Q. How do they confer justifying grace? *A.* To those who are in the state of sin, the sacraments of baptism and penance bring the first grace of justification, which cleanses them from their sins, and puts them in the state of grace. To those who are already in the state of grace, all the sacraments bring an increase of that grace, which makes them still more pure and holy before God.

Q. What is meant by sacramental grace? *A.* It is that particular actual grace, which is proper to each sacrament, and enables the worthy receiver to per-

form those duties, and accomplish those ends, for which the sacrament is intended.

Q. Have the sacraments any other effects, besides bringing grace to the soul? A. Three of them, to wit, Baptism, Confirmation, and Holy Orders, besides bringing grace to the soul, imprint a character or seal in the soul; which remains for ever in the soul, and shows that the receiver was thereby consecrated and dedicated to God, according to the intention for which the sacrament was instituted.

Q. How many sacraments are there? A. Seven, to wit, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. How can it be proved that all these are true sacraments? A. By showing from scripture itself, that each of these is composed of all the three things required to constitute a true sacrament.

Q. Why are so many ceremonies used in the administration of the sacraments? A. For several reasons: 1. For the greater decency, and the necessary uniformity in performing the outward duties of religion. 2. That by these outward ceremonies, we may give external worship to God, manifesting by their means, the internal dispositions of our souls. 3. That by them, the truths of religion may be represented in a sensible and striking manner to the eyes of the people.

Q. What truths are represented by the ceremonies used at the administration of the sacraments?

A. Some represent the dispositions with which we should receive them; some show the effects we receive from them; and others put us in mind of the duties required of us after receiving any sacrament.

Read here *Sincere Christian*, Chap. xix.

LESSON XLIX. *Of Baptism.*

Q. What is the end or design of the sacrament of baptism? A. To deliver us from the tyranny of Satan,

Chap. XVI. *Christian Doctrine.* 449

tan, under which we are born ; to make us christians, children of God and members of the church ; and to give us a title and right to receive all the other sacraments and helps of religion here, and eternal happiness hereafter.

Q. Is baptism a true sacrament ? A. Yes it is ; because it has all the three things required to constitute a sacrament.

Q. What is the outward, sensible sign used in baptism ? A. Pouring water upon the person baptised, and saying, at the same time, these words, " I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What is the principal inward grace, which this brings to the soul ? A. Sanctifying grace.

Q. How does this sanctifying grace deliver us from the tyranny of Satan ? A. By washing away the guilt of original sin from the soul, (and of actual sin also, if there be any) for by that it was, that we were born Satan's slaves.

Q. How does it make us children of God ? A. Because by it we receive a new spiritual birth : being regenerated by the renovation which the Holy Ghost produces in the soul, and become the children of God.

Q. How does it make us christians ? A. By imprinting in the soul, the sacred character of a christian, by which we become members of the church of Christ, and are entitled to receive all the other sacraments, as our needs may require ; and also such helps of actual grace, as are necessary to enable us to lead good christian lives, and preserve the sanctity we have received in baptism.

Q. How does it give a right to eternal happiness ?

A. Because being children of God, we have a right to his inheritance, and being members of the church, which is the body of Christ, we have a right to be, where Christ, the head of the body, is.

Q. Where do we find that Christ instituted baptism ?

A. When he said to his apostles, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. xxviii. - 19.

Q. *How is the outward action a sign of the inward grace?* A. Because the washing of the body with water, represents the inward washing of the soul.

Q. *What kind of water must be used in baptism?*

A. Natural water only; whether taken from the sea, a spring, or river, or well, or rain water, or melted ice or snow; because all such is, what is meant by natural water.

Q. *Why is natural water used?* A. That, being a thing so common every where, none might be in danger of being deprived of so necessary a sacrament.

Q. *Who are authorized to give baptism?* A. The pastors of the church, by their office; and in case of necessity, any person whatever, man or woman; that none might be in danger of wanting it.

Q. *Is baptism necessary for salvation?* A. It is of absolute necessity, either in fact or in desire; for Christ says expressly, "Except a man be born again, of water and the Holy Ghost, he cannot enter in to the kingdom of God." Jo. iii. 5.

Q. *Why do you say, either in fact or in desire?*

A. Because if an infidel were converted to believe in Christ, but could not possibly get any one to baptize him, and should die with an earnest desire of baptism, and a perfect repentance for his sins, this would supply the want of actual baptism; and is called *the baptism of desire*. And if that person, or any infant, should be put to death for the sake of Christ, they would be baptised in their own blood, and be saved; but except in these two cases, none can be saved without being actually baptised.

Q. *What dispositions are required for receiving baptism in grown up people?* A. 1. That the person be willing to receive it. 2. That he have faith in Jesus Christ.

Chap. XVI. *Christian Doctrine.* 451

Christ. 3. That he have true repentance of his sins.
4. That he solemnly renounce the devil, and all his works and pomps. All which includes a solemn vow or promise of being faithful to God, and a dedication of himself to the service of God for ever.

Q. *What dispositions are required in infants?*

A. None; because they themselves are capable of none; only it is required, 1. That they be presented to the church for baptism. 2. That their god-fathers and god-mothers, who present them, make the renunciation of Satan, and the vow of fidelity to God, in their name.

Q. *What are the obligations of god-fathers and god-mothers?* A. To see their child be instructed betimes in the faith and law of Christ; and to do it themselves if necessary; to watch over their child's morals, when it begins to grow up; to give it good advices, and engage it to fulfil the promises, they made at baptism in its name.

Q. *What kindred do god-fathers and god-mothers contract with their god-child?* A. They contract a spiritual kindred both with the child and its natural parents; so that they cannot afterwards marry either the child or its parents.

Read *Sincere Christian*, Chap. xx.

LESSON I. *Of Confirmation.*

Q. *What is the end and design of the sacrament of confirmation?* A. It is to complete the sanctification of our souls received in baptism, by bringing down the Holy Ghost, in a more particular manner, to dwell in them, with a more abundant communication of all his gifts and graces, (see above, Lesson xiv.) and to fortify and confirm us in our faith, and enable us more effectually to resist all the enemies of our souls; at the same time sealing us with the character of confirmation.

Q. *Is confirmation a true sacrament?* A. It is; because

because it has all the things necessary to make it a sacrament.

Q. Who are authorised by Christ to give confirmation? A. The bishops, or first pastors of the church only.

Q. What is the outward sensible sign used in confirmation? A. Taking the whole as laid down in the scriptures, it consists of three things. 1. The bishop, stretching out his hands over those that are to be confirmed, prays that the Holy Ghost may come down upon them with his seven-fold graces. 2. Coming to each one in particular, he lays his hand upon him; and 3. At the same time, he anoints his fore-head with the holy chrism, in the form of the cross, and says, "I sign you with the sign of the cross, I confirm you with the chrism of salvation, in name of the Father, and of the Son, and of the Holy Ghost."

Q. Where do we find in scripture, that this outward action is ordained by Jesus Christ to be the means of bringing down the Holy Ghost to our souls?

A. When St. Peter and St. John went down to confirm the new converted Samaritans, the scripture says, 1. "They prayed for them, that they might receive the Holy Ghost . . . then 2. They they laid their hands on them, and they received the Holy Ghost." Acts viii. 12. 14.

Q. Where do we find the anointing, the sealing, and confirming? A. St. Paul, speaking of this sacrament in his epistle to the Corinthians, describes it thus; "Now he that confirmeth us with you in Christ, and he that hath anointed us, is God, who hath also sealed us, and given the pledge of the spirit in our hearts." 2 Cor. i. 21. In which two texts, we have the whole of this sacrament laid down, and it is at the same time declared that God is the author of it.

Q. What then is the inward grace we receive by it? A. 1. A more ample communication of the Holy

Chap XVI. *Christian Doctrine* 453

Holy Ghost. 2. A more abundant portion of actual grace to confirm us in our religion, and 3. The sacred seal or character of confirmation

Q. *How is the outward action a sign of the grace received?* A. The imposition of hands represents the communication of the Holy Ghost; and the chrism, which is composed of oil and balm, blessed by the bishop, by the oil represents the plenitude of the grace bestowed, and the spirit of mildness and patience, which is one chief effect of confirmation; and by the balm, which preserves bodies from putrefaction, it represents the strength we receive to preserve us from the corruption of sin.

Q. *What are the dispositions required for receiving confirmation?* A. 1. That the receiver be sufficiently instructed in the christian doctrine, according to his age and capacity. 2. That he be in the state of grace, and 3. That he spend some time before hand in prayer.

Q. *Why must he be in the state of grace?* A. Because the Holy Ghost "will not enter into a malicious soul, nor dwell in a body subject to sin." Wisd. i. 4.

Q. *Why must he spend some time in prayer?* A. 1. From the example of the apostles, who after our Saviour's ascension, prepared themselves for receiving the Holy Ghost, by prayer. Acts i. 14. 2. Because Jesus Christ assures us, that "our Father from heaven will give his good spirit, to them that ask it." Luke xi. 13.

Q. *What are the prayers for that purpose?* A. The hymns and prayers of the church, for invoking the Holy Ghost.

Q. *Is confirmation necessary for salvation?* A. It is not absolutely necessary; but considering the many enemies of our souls, it would be a sin to neglect it, when one can have it; and much more so, to neglect it out of contempt.

Q. *Why does the bishop make the sign of the cross upon*

upon our foreheads, when he anoints us? A. To shew that, being confirmed, we should never be ashamed of our religion.

Q. What other ceremonies does he use? A. He gives us a little blow upon the cheek, to teach us, that we should bear with meekness and patience, all the trials and crosses of this life: and he says, *Peace be with you*, to put us in mind, that patient suffering is the sure way to true peace, both here and hereafter.

Q. Must the boys have a god-father, and the girls a god-mother, in confirmation? A. Yes; and for the same purpose as in baptism, and they contract the same obligations, and the same spiritual kindred.

Read here *Sincere Christian*, Chap. xxi.

LESSON LI. *Of the Holy Eucharist.*

Q. What is the end or design of the Holy Eucharist?

A. It is to feed and nourish our souls, in the life of grace, which we receive in baptism, and which is completed and perfected in confirmation.

Q. Is the Holy Eucharist a true sacrament? A. It is, because it has all the three things required to make it a sacrament.

Q. What is the outward sensible sign in the sacrament of the Eucharist? A. The appearances of bread and wine, which remain after consecration.

Q. What is the sensible action performed in administering the eucharist? A. It is the putting this holy sacrament into our mouth by the priest, and the taking it down into our breasts.

Q. What is the inward grace it contains? A. The body and blood of Jesus Christ, the fountain and author of all grace.

Q. Where do we find that Christ ordained this Sacrament? A. In the history of its institution, at the last supper, as related in the gospel.

Q. How is this sacrament a sign of the grace we receive in it? A. Because, as bread and wine is the food

food and nourishment of the body ; so the appearances of bread and wine, in the holy eucharist, represent the spiritual food and nourishment of the soul, which we receive in this sacrament.

Q. What is the matter made use of, in consecrating the holy eucharist? A. Bread made of wheat, and wine of the grape.

Q. What becomes of the substance of the bread and wine? A. It is changed into the substance of the body and blood of Christ.

Q. Who performs this change? A. This is solely the work of God, by his almighty power.

Q. At what time does God perform this change? A. The moment the priest pronounces the words of consecration over the bread and wine.

Q. At what time is this done? A. About the middle of mass, when the Priest taking into his hands, first the bread, and then the wine, pronounces over each separately, the sacred words of consecration.

Q. What is contained under the form of bread? A. The body and blood of Christ, accompanied with his soul and divinity ; that is Jesus Christ, whole and entire.

Q. What is contained under the form of wine? A. The self same Jesus Christ, whole and entire.

Q. What difference then is there between the two kinds? A. None, but in the appearance only. So it was the self-same Holy Ghost, that appeared under the form of a dove, and under that of fiery tongues.

Q. Whence comes this? A. Because as Christ can die no more, therefore his body and blood, his soul and divinity can never more be separated ; and where the one is, there the whole must be.

Q. Is it then a full and perfect Sacrament to receive in one kind only? A. Most certainly ; because in either kind, we receive Jesus Christ into our souls, which is the very essence of this sacrament.

Q. Why then did Christ institute both kinds? A. Because

Because this was necessary for the holy eucharist as a sacrifice.

Q. To whom has Christ left the power of consecration? A. To the bishops and priests of his church; and in this power the sacred character of the priesthood properly consists.

Q. Is this Sacrament necessary for salvation? A. To all who are come to an age capable of discerning our Lord's body, Christ says, "Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you." Jo. vi. 54.

Read *Sincere Christian*, Chap. XXII. Introd. and Sect. iv.

LESSON LII. *Of the Holy Communion.*

Q. Is it a great happiness to make a worthy communion? A. Most undoubtedly.

Q. In what does this happiness consist? A. (1.) In having Jesus Christ, our God and saviour, dwelling in us, and we in him. Jo. vi. 55. (2.) In the numberless graces he bestows on the soul in whom he dwells, which enables her to live by him. Jo. vi. 58. (3.) In having, by this means, a pledge of our salvation. Jo. vi. 55.

Q. Is it a great evil to make an unworthy communion? A. It is a most dreadful evil.

Q. In what does an unworthy communion consist? A. In receiving this blessed sacrament, when one knows himself to be in the state of sin.

Q. Wherein does the greatness of this crime consist? A. In being guilty of the body and blood of our Lord. 1. Cor. xi. 27. Which is a dreadful sacrilege.

Q. What is the punishment of an unworthy communion? "He that eats and drinks unworthily, eats and drinks damnation to himself." 1. Cor. xi. 29. It is also the cause of many temporal miseries. Ibid. v. 30.

Q. What dispositions are required to make a worthy com-

I. as
se- his of
A. ng ne ou
d
y.
-
)
-
a

Chap. XVI. *Christian Doctrine.* 457

communion? A. Chiefly three. (1.) To have a pure intention, for the glory of God, the good of our own soul, and in memory of the passion of Christ. (2.) To be in the state of grace, and in friendship with God. (3.) To be fasting from the midnight.

Q. What else is required to make a profitable communion? A. To have our souls adorned with holy virtues, particularly, faith, humility, hope, charity and contrition.

Q. How may we adorn ourselves with these virtues? A. By praying for them, and exercising ourselves before-hand in fervent and frequent acts of them.

Q. What must we do after receiving? A. (1.) We must spend some time in company with Jesus Christ, and converse with him, by holy acts of thanksgiving, adoration, faith, hope and charity; oblation and petition. (2.) We must spend that day in more than ordinary retirement and prayer, as far as we can, and be particularly careful to avoid the least sin. (3.) Apply ourselves with new fervour to the amendment of our life.

Read *Sincere Christian*, Chap. XXII. Sect. ii.

LESSON LIII. *Of the Sacrifice of the Mass.*

Q. What is the great sacrifice of the christian religion? A. Jesus Christ, who is both our high priest and sacrifice; who first offered himself, in a bloody manner, upon the cross, for our redemption; and daily offers himself, in an unbloody manner, upon our altars, in the sacrifice of the mass, by the ministry of his priests.

Q. What did the sacrifice of the cross consist in? A. In the death of Christ upon the cross, where he shed his blood, offering himself up for the salvation of the world.

Q. What does the sacrifice of the mass consist in? A. In the mystical representation of his death upon

Q q

the

the cross, and of the shedding of his blood, under the forms of bread and wine; under which he offers himself up, for the same end.

Q. How is the death of Christ, and the shedding of his blood, represented in the mass?

A. By the separate consecration of the holy eucharist, under the form of bread and wine. And hence arises the necessity of instituting this mystery in both kinds.

Q. How so? A. Because though Christ be truly and really present under each kind, yet the appearance of bread more naturally represents his body, and the appearance of wine more naturally represents his blood; and these being separately consecrated, and lying separately on the altar, represents the separation of his blood from his body, at his death on the cross, which could not have been so represented by one kind only; thus S. Paul assures us, that by this holy mystery, *we shew forth our Lord's death till he comes.* 1. Cor. xi.

Q. Why did Christ institute the sacrifice of the mass?

A. (1.) To be a continual memorial of his death. (2.) That his followers might have, to the end of the world, a true sacrifice, by which to render God supreme homage and adoration. (3.) That by means of it all the fruits of his death might be effectually applied to our souls.

Q. Is the sacrifice of the mass and that of the cross the same sacrifice? A. The victim in both is the same, being the body and blood of Christ; the principal offerer is the same, Jesus Christ our High Priest and victim, and they differ only in the manner of offering.

Read *Sincere Christian*, Chap. XXIII.

LESSON LIV. Of the Sacrament of Penance.

Q. What is the end or design of the Sacrament of Penance? A. To cleanse us from the guilt of these sins, which we commit after baptism. *Q.*

Chap. XVI. *Christian Doctrine.* 459

Q. *Is penance a true Sacrament?* A. Yes it is, and has all the three things necessary to constitute a sacrament.

Q. *What is the outward sensible sign used in penance?* A. The sentence of absolution pronounced by a priest.

Q. *What is the inward grace we here receive?* A. Sanctifying grace, by which our sins are forgiven and washed away from our souls.

Q. *Where do we find that it was instituted by Christ?* A. When on the day of his resurrection, he "breathed on his apostles and said, Receive ye the Holy Ghost; whose sins ye shall forgive, *they are forgiven them.*" Jo. xx. 22.

Q. *How is the sentence of absolution a sign of the inward grace?* A. Because it expresses in formal terms, the nature of the grace received.

Q. *To whom has Christ given power to pronounce this sentence?* A. To the apostles and their successors, the bishops and priests of the church.

Q. *Is this Sacrament necessary for salvation?* A. It is absolutely necessary for salvation, for all those who have lost the grace of God, by mortal sin, after baptism; in the same manner as baptism itself is necessary for those who have not yet received it.

Q. *What are the parts of the Sacrament of penance?* A. These three, contrition, confession, and satisfaction.

Q. *What is understood by contrition?* A. The dispositions required in the penitent; by which he must be prepared for getting his sins pardoned.

Q. *What is understood by confession?* A. The actual applying to receive the sacrament by a humble and penitent confession of his sins.

Q. *What is understood by satisfaction?* A. The performance of the penance enjoined.

Q. *What are the dispositions required for receiving pardon of our sins in the Sacrament of penance?*

A. They are these three. (1.) A sincere sorrow and

regret for having offended our good God by our sins, with a horror and hatred of sin, on that account. (2.) A firm purpose and resolution to avoid sin and all the dangerous occasions of it, for the time to come. (3.) A willingness and readiness of mind, to do penance for past sins, in order to satisfy the divine justice for them. And these three compose the substance of contrition, or true repentance.

Q. How can we obtain this true repentance? A. By three things. (1.) fervent prayer, begging it of God, whose gift it is. (2.) seriously to consider the great evils of sin; as above Lesson XL. (3.) Diligently to exercise ourselves in acts of penance.

Q. Are all these parts of true repentance necessary dispositions for getting pardon of sin? A. Yes they are; insomuch that, if any one of them be wanting, though the sentence of absolution be passed upon us, the grace will not be bestowed.

Q. What is meant by confession? A. The laying open the state of our souls to a priest, by humbly accusing ourselves to him of all our sins.

Q. Are we obliged to confess all our sins, in order to get the grace of this sacrament? A. We are, by the express command of Jesus Christ, included in the institution of this sacrament.

Q. How so? A. Because in giving power to his priests to pass sentence of absolution on the penitent sinner, he at the same instant, gave them power to refuse it, saying, "whose sins you shall retain, they are retained." Hence it is evident, that it is his will they should exercise that power in judgment and justice, according to the state of the case, and the dispositions of the penitent; but as they can know this from none but the penitent himself, he is of course obliged to discover it to them, if he wants to receive the benefit of their sentence.

Q. What are the qualities of a good confession?
A. 1. It ought to be *humble*; like the humble
publi-

publican's in the gospel, for "a humble and contrite heart God will not despise." 2. It ought to be *sincere* and without disguise; neither exaggerating our sins, nor diminishing or excusing them; but declaring them, as they really are. 3. It ought to be *simple*; that is, declaring our different sins, the number of each, and such circumstances as may notably aggravate their guilt, or change their nature, without mixing any other matters that have no relation to our sins. 4. It ought to be *entire*; that is, confessing all our sins, without concealing any one of them, to our knowledge.

Q. *Are we obliged to perform the penance enjoined us?* A. Yes we are, for Christ says to the pastors of his church, "whatsoever ye shall bind on earth, shall be bound in heaven." Besides, it is a part of the sacrament, and necessary to its being complete.

Q. *What benefit have we from doing our penance?* A. 1. It is a restraint against falling back to our sins. 2. It makes God more liberal in his mercy. 3. It prevents greater temporal punishments, which he would otherwise inflict upon us. 4. It satisfies the divine justice, at least in part, for the debt of temporal punishment, which is due for our sins.

Q. *Is there any other means of satisfying this debt?* A. Yes, by means of indulgences. Read *Sincere Christian*, Chap. xxiv.

LESSON LV. *Of Indulgences.*

Q. *What is an indulgence?* A. It is a remission of all or part of the debt of temporal punishment, which the divine justice demands of sinners, after the guilt of their sins, and the eternal punishment due for them, has been forgiven.

Q. *Has Christ left the power of remitting this debt of temporal punishment to the pastors of his church?*

A. Yes he has, in these words; "Whatsoever you shall loose on earth shall be loosed in heaven," for the word *whatsoever*, includes all that can keep

us out of heaven, whether the guilt of sin or the debt of punishment.

Q. What things are required on our part, for gaining an indulgence? A. 1. To be in the state of grace. 2. To perform all the conditions required.

Q. Why must we be in the state of grace? A. Because while one is in the state of sin, at enmity with God, and liable to eternal punishment, he is incapable of receiving an indulgence.

Q. What are the conditions required? A. Generally these following. 1. To approach worthily to the holy sacraments of confession and communion. 2. To pray for all the necessities of the church. 3. To do some acts of charity and mercy to our neighbours.

Q. What if a person should die before he pays this debt of temporal punishment? A. In that case the soul is "thrown into that prison, out of which he shall not come, till he pays to the last farthing." Math. v. 25.

Q. What prison is that? A. The prison of purgatory.

LESSON LVI. Of Purgatory.

Q. What is purgatory? A. It is a middle state of suffering, where some souls are detained for a while, after this life, before they can go to heaven.

Q. Who are those that go to purgatory? A. Those who have not yet satisfied the divine justice for the debt of temporal punishment due for their smaller sins, or for their greater sins, which have been pardoned as to their guilt and eternal punishment; or who die under the guilt of venial sins.

Q. Why cannot such souls go straight to heaven? A. Because in heaven there is no suffering, by which their debt can be paid; nor can any guilt, even of the smallest degree, enter there.

Q. Are the sufferings of purgatory very severe? A. Yes they are; more so than any thing we can

con-

conceive in this life ; hence St. Paul says, " They shall be saved, yet so as by fire." 2 Cor. iii.

Q. Can the souls in purgatory do any thing for themselves, but suffer? A. No.

Q. Can they receive any relief, by the faithful in this world? A. Yes they can ; for the scripture says, " It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." 2 Macch. xii.

Q. What relief can they get from us upon earth? A. Either a diminution of their sufferings, or a deliverance from them entirely.

Q. How can we procure this for them? A. By our sacrifices, prayers, and other good works offered up for them.

Q. Is it then a great charity to pray for the dead? A. It is certainly the greatest act of charity done to them ; and the most profitable to our own souls.

*Q. What profit have we from it? A. 1. It moves God to stir up others to show the like mercy to us, if we be so happy as to get to that place. 2. It obtains many graces from Christ, being an act of charity most grateful to him. 3. It secures to ourselves the favour of all those souls, who are helped by our means, when they get to heaven. Read *Sincere Christian*, Chap. xxiv. Append. ii.*

LESSON LVII. *Of Extreme Unction.*

Q. What is the end and design of the sacrament of extreme unction? A. It is to strengthen us against the assaults of Satan in our last moments, and to purify us from any stains or remains of sin, that may be then lurking in the soul.

Q. Is extreme unction a true sacrament? A. Yes it is ; and has all the three things necessary to make it a sacrament.

Q. What is the outward sensible sign used in extreme unction? A. Anointing the sick person with holy oil, accompanied with prayer.

Q.

Q. What is the grace this brings to the soul? A. Both actual grace to strengthen us; and sanctifying grace to cleanse us.

Q. Where do we find this in scripture? A. St. James lays down the whole of this sacrament, in these plain terms: "Is any one sick among you? let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord:" *See here the outward action of the sacrament; the inward grace immediately follows;* "And the prayer of faith shall save the sick man, and the Lord shall raise him up (*above his own strength by his actual grace,*) and if he be in sins, they shall be forgiven him." Ja. v. 14.

Q. Who are authorised to give this sacrament? A. The priests of the church as the apostle expressly declares.

Q. Has this sacrament any effect upon the body?

A. Yes; for it sometimes procures the health of the body, when God sees this expedient for the soul.

Q. What dispositions are required to receive the fruits of this sacrament? A. 1. To be free from the known guilt of mortal sin. 2. To have a sincere repentance for all his sins in general, great or small. 3. To have a great confidence in the mercies of God, and in the merits of Jesus Christ. 4. To join his prayers, if he be able, with those of the church, while he is receiving it.

Read *Sincere Christian*, Chap. xxv.

LESSON LVIII. Of Holy Orders.

Q. What is the end or design of holy orders?

A. It is to communicate the sacred powers of the priesthood, to those who are called to that high office, with grace to enable them to exercise them well.

Q. Is this a true sacrament? A. It is; because it has all the three things required to make it one.

Q. What is the outward sensible sign used in giving holy orders? A. It is the laying on of hands, ac-
com-

companyed with prayer, and with the delivery of the instrument of that particular power which is communicated.

Q. What is the inward grace which this brings to the soul? A. Besides the power and authority of exercising the functions of the order received, it also confers such actual graces, as are necessary to enable the person ordained, to exercise these functions well; and imprints a character in the soul, denoting the order received.

Q. How does it appear from scripture, that Christ ordained this sacrament?

A. 1. From his own example, when at different times he delivered different priestly powers to his apostles. Thus, he gave them power to *preach and baptize*, before his ascension, Matth. xxviii. and Mark xvi. to *consecrate the holy Eucharist, and offer up the sacrifice of his body and blood*, at the last supper. Luke xxii. 19. *To forgive sins*; on the day of his resurrection. Jo. xx. 22. and so of the other powers. All which he did by an outward sensible action, expressing the nature of the power given. 2. From the example of the apostles, who ordained others in the same manner; thus in ordaining the seven deacons, *praying, they imposed hands upon them*. Acts vi. 6. And 3. S. Paul shows, that this outward action confers grace, when he writes to Timothy, "I admonish thee, that thou stir up the grace that is in thee, by the imposition of my hands." 2 Tim. i. 6.

Q. What dispositions are required for receiving holy orders? A. 1. That the person have a vocation from God; for "No man takes that honour upon himself, but he that is called by God, as Aaron was." Heb. v. 4. 2. That he be in the state of grace. 3. That he observe all the regulations prescribed by the church.

Q. What are we to remark from this explication of holy orders? A. 1. That the sacred powers of the priesthood are not of human institution, but the work

work of God. 2. That none can have or exercise them, except he receive them from God, by the means he has ordained in his church for that end : for “ how can they preach, says S. Paul, unless they “ be sent ? ” Rom. x. 15. and “ Hē that entereth “ not by the door, into the sheep-fold, but climbeth “ up another way, the same is a thief and a robber,” saith Jesus Christ. Jo. x. i. 3. That, consequently, all those who intrude themselves into the pastoral office of themselves, and pretend to teach and preach, and administer any sacrament, without having received the proper powers to do so, are only impostors and deluders of souls.

Read *Sincere Christian*, Chap. xxvi.

LESSON LIX. *Of Matrimony.*

Q. *What is the end and design of the sacrament of matrimony ?* A. It is to enable married people to bear, in a christian manner, *that tribulation of the flesh*, which S. Paul declares shall be their portion, 1 Cor. vii. 28. to enable them also to discharge the weighty duties of that state, and to bring up their children in the fear and love of God.

Q. *Is marriage a true sacrament ?* A. Yes it is ; because it has all the three things required to make it a sacrament.

Q. *What is the outward sensible sign used in matrimony ?* A. It is the mutual consent of the parties, expressed by words or other signs, under those conditions, which the laws of God and his church require.

Q. *What is the inward grace received in this sacrament ?* A. It is the actual grace of God, proper to this sacrament, by which the married people are enabled to perform the duties of their state.

Q. *Where do we find the institution of Christ ?*

A. In the gospel, where our Saviour restored matrimony to its primitive state ; for saying, “ Where-
“ fore they are no more two, but one flesh ; ” he immediately adds, “ What therefore God hath
“ joined

“ joined together, let no man put asunder.” Matth. xix. 6. Where he shows that, though among the Jews it was permitted, for the hardness of their hearts, to dissolve the bond of marriage; yet among his followers, it should be so no longer, but that that sacred bond should henceforth be indissoluble, while life remained; and consequently, that he himself would enable them by his grace to perform all the duties belonging to it, and take away from them that hardness of heart, which had degraded the sanctity of marriage among the Jews.

Q. Why then are there so many unhappy marriages even among his followers? A. Because they too frequently neglect to dispose themselves for procuring the grace of this sacrament, when they receive it; or afterwards neglect to correspond with it, as they ought.

Q. What are the dispositions for receiving this sacrament worthily? A. 1. That they be earnest with God, by a good life and fervent prayer, to direct them in making a proper choice. 2. That they have a pure intention; not swayed by passion and worldly views, but for the glory of God, and the good of their own souls, both here and hereafter. 3. That they be in the state of grace when they receive this sacrament. 4. That they endeavour, by works of charity and mercy, and by approaching worthily to their devotions, to procure the favour of God, and the presence of Jesus Christ to their marriage, that he may bless it, as he did that at Cana of Galilee. Jo. iv.

Q. How is the outward action used in this sacrament, a sign of the grace it brings to the soul?

A. The mutual consent of the parties, represents that union of hearts by charity, which the grace they receive enables them to have and preserve for one another. And this is so great, that our blessed Saviour was pleased, that it should also be a sign of the union which he has with his church; on which account,

count, S. Paul, speaking of marriage, says, "This is a great sacrament, but I speak in Christ and in the church." Eph. v. 32. And throughout all that chapter, he draws the principal duties of married people, from the very example of Christ and his church, of which marriage is the sacred sign.

Read *Sincere Christian*, Chap. XXVII.

LESSON LX. *Of the Church Triumphant.*

Read on all that follows, *Sincere Christian*, Chap. XXVIII.

Q. What do you mean by the Church Triumphant? A. That innumerable multitude of holy angels, who continuing faithful to their duty, when others fell, were confirmed in the possession of their Creator; and the souls of all the just men made perfect, who having ended their mortal pilgrimage in the fear and love of God, are now triumphing in his presence with inexpressible joy in heaven.

Q. Are the saints in heaven exalted to a great dignity? A. The scripture says, that, "they stand before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9. That "they shine like the sun, in the kingdom of their Father." Matth. xiii. 43. That "they are like the angels of God in heaven." Matth. xxii. 30. Yea, that "they are like to God himself, because they see him as he is." 1 Jo. iii. 2.

Q. Is their happiness very great? A. It is beyond all conception, for "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the good things that God hath prepared for them that love him." 1 Cor. ii. 9.

Q. What are their employments in heaven?

A. The scripture informs us of these following:
1. Contemplating the infinite majesty, power, magnificence, and grandeur of God, they render him,
with

with inexpressible delight, the most profound homage, worship, and adoration. Revelations vii. 2. Contemplating the incomprehensible work of their redemption, and all its glorious mysteries, they give sovereign homage, praise, and thanks to their great Redeemer. Rev. v. 3. Full of zeal for the glory of God, and ardently desirous of the salvation of souls, by whom he may be praised for ever, they pray for us, and offer up our prayers to God. Rev. viii. 3. Tobias xii. 11. Zach. i. 12. and 2 Macc. xv. 12. 4. Contemplating the righteous judgments of the Almighty, they praise him for the rewards he bestows on his faithful servants, and adore his tremendous justice, for the just but dreadful punishments, which he inflicts on the wicked.

LESSON LXI. *Of the Communion of the Saints.*

Q. Have we any communion with the saints?

A. Most certainly; the communion of the saints is an article of faith, which we profess in the creed.

Q. What is meant by the communion of the saints?

A. A mutual communication of such good things as relate to our salvation.

Q. What good can we communicate to the saints?

A. The pleasure of seeing us praise and glorify God, on their account, and of putting it in their power to contribute to our salvation.

Q. What good do they communicate to us?

A. They obtain for us, by their prayers, help and grace from God, to enable us to secure the great affair of our salvation, which they so earnestly desire.

Q. Is it lawful to desire the saints to pray for us?

A. We have seen above, that one of their employments is to pray for us, and to present our prayers to God; consequently, it is certainly lawful for us to desire them to do so.

Q. Do the saints hear our prayers, and know what

what is doing upon earth? A. Our Saviour assures us, that "there shall be joy in heaven, upon one sinner that doth penance, more than upon ninety nine just, who need not penance." Luke xv. 7. Now, how can they have joy at a thing, if they did not know it?

Q. Is there any example in scripture of praying to the saints or angels? A. Jacob prayed to his angel, to bless Joseph's children, Gen. xlviii. 15. Lot prayed to the angel to spare the city of Segor, and he heard his prayer. Gen. xix. 21. And S. John prays for grace, from the seven spirits that stand before the throne. Rev. i. 4.

Q. Is it lawful to honour the saints and angels?

A. Most certainly, it is not only lawful, but a duty, to honour and reverence those, whom God hath so highly honoured and exalted in his kingdom.

LESSON LXII. *Of our Angel-Guardians.*

Q. Are we committed by God to the care of his holy angels? A. The scripture assures us, that we are; for "He shall give his angels charge of thee, to keep thee in all thy ways." Psa. xc. 11.

Q. What benefit do we receive from our guardian angels? A. 1. They direct us to what is good, by their holy inspirations, and correct us when we do ill. Exod. xxiii. 21. and Gen. xvi. 9. 2. They supply our needs, and assist us in our temporal affairs. Gen. xxi. 14. and 3 Kings xix. 3. They deliver us from dangers and temporal evils; for, "in their hands they shall bear thee up, lest thou dash thy foot against a stone." Psa. xc. 11. 4. They pray for us, and present our prayers to God; as we have seen above. 5. They take care of our souls at our death. Luke xvi. 22.

Q. How ought we to behave to our angel-guardian? A. 1. With reverence for his presence, not daring

daring to do any ill, for "He will not forgive us when we sin." Exod. xxiii. 21. 2. With *devotion* for his charity; studying to please him by doing good, "Take notice of him and hear his voice." Exod. xxiii. 21. 3 With *confidence* in his protection, by frequently recommending ourselves to his help.

LESSON LXIII. *Of the Blessed Virgin Mary.*

Q. *Is any particular respect due to the Blessed Virgin, more than to other saints?* A. The honour, respect, and veneration given to the saints, is due to them only on account of their connection with Jesus Christ, and the dignity and excellencies, which he has bestowed upon them; and the greater these are, the greater honour is due to them. On this account, the honour and veneration due to the blessed Virgin is supereminently greater than that which we owe to all the other saints and angels.

Q. *How so?* A. 1. Because her connection with Jesus Christ is the greatest that can be imagined, and far exceeds that which other saints have with him. They indeed are considered by him as his brethren; but they are so only by adoption; but she is his mother, not by adoption, but by the most intimate ties of flesh and blood: he is flesh of her flesh, and bone of her bone. 2. Because the dignity to which she is raised, of being the mother of God, is so great, and so far above any thing else that can be imagined, that it puts her at once immensely above all other creatures; all the other saints in heaven are but servants of the great King; Mary is his mother: and consequently, her dignity exceeds theirs, as far as the dignity of *mother* exceeds that of *servant*. 3. Because of her supereminent sanctity, her immaculate purity, the fulness of grace bestowed upon her, from the first moment of her existence, and her continual union with God,

during the whole course of her holy life. In all which she so far exceeds all other saints, that there is no comparison between them and her. 4. Because she herself, by inspiration of the Holy Ghost, prophesied that *all generations should call her blessed.* Luke i. 46.

Q. Has the blessed virgin a great love for our souls, and a zeal for our salvation? A. Most certainly; for the greater one's love is for God, the greater is his love for souls, which are the images of God; the greater also is his zeal for the salvation of souls, for which Christ died, that God may be the more honoured by them. Consequently, as none ever loved God so ardently as the blessed Virgin does, none can have so great a love for us, and zeal for our salvation, as she has.

Q. Are her prayers more powerful than those of other saints? A. They certainly are so; for God has declared again and again in holy scriptures, that he is always ready to hear the prayers of those that fear him, that love him, that are united with him, that do his will, and ask what is according to his will: As therefore none ever practised all these virtues in such perfection as Mary, so he must of course be always most ready to hear her prayers, for our salvation, as there is nothing more according to his will, than *that all men should be saved, and come to the knowledge of his truth.* 1 Tim. ii. 4.

Q. What is the true devotion to the blessed Virgin? A. It consists in these particulars. 1. To endeavour to secure our salvation, by an imitation of her virtues, particularly, her humility, purity, meekness, patience, and conformity to the will of God. 2. Often to meditate on her exalted glory in heaven, and by that encourage ourselves to follow her example, from the hopes of coming one day, through the merits of her blessed Son, to partake of that glory. 3. Often to thank and praise God, for all
the

the graces and glories bestowed upon her. 4 Frequently to recommend ourselves to her intercession, to obtain for us grace, effectually to love and serve our God, and save our souls.

LESSON LXIV. *Of Holy Images and Relicks.*

Q. What is meant by holy images? A. Holy images are representations of holy persons, or of holy things, whether in painting or carving.

Q. What purpose do they serve for? A. They represent, in a striking manner, to the eye, what we read to have been done or suffered by our Saviour, and his saints; with other truths of our religion: And by that means, they serve greatly to instruct the ignorant, in these truths, and to excite pious affections in the hearts of those who behold them.

Q. What is meant by holy-relicks? A. Any thing that belonged to any saint of God, and now remains with us, after the saint, to whom it belonged, is either gone to heaven, or at a distance from us; such as, any part of the saint's body, or of his clothes or books, &c.

Q. Is any particular respect due to holy images and relicks? A. There certainly is; as the very feelings of our heart teach us; for how is it possible to have a love and regard for Jesus Christ and his saints, and not have a respect for every thing that belongs to them? do not mothers show their love for their darling child, when dead, by keeping its hair, and setting it in costly rings and bracelets? do not all mankind pay a respect to the pictures of their deceased parents or near relations, and to other things that belonged to them? This is universally the natural disposition of the human heart.

Q. Does God authorise this respect for holy images and relicks? A. He does most effectually, by having bestowed many benefits on man, and performed most surprising miracles by their means. *Q.*

Q. Are there any instances of this in scripture?

A. Several: Thus the brazen serpent was an image of Jesus Christ on the cross, and what numbers of miracles and cures did God perform by its means? See Numb. xxi. After the prophet Elias was gone to heaven, his mantle remained with his successor Eliseus, and when he touched the waters of Jordan with this holy relick, they divided into two parts, and left a dry passage for the prophet through the middle of the river. 4. Kings ii. 13. After the death of Eliseus, the body of a dead man was restored to life, by only touching his sacred bones. 4 Kings xiii. 20. And the handkerchiefs and aprons that had only touched the body of St. Paul, cured all manner of diseases, and cast out devils, Acts xix. 11. See here what great miracles and remarkable cures were performed by means of holy images and relicks. And when the great God honours these things, by such amazing effects of his power and goodness, shall we refuse to pay a due respect to them?

Q. Is it lawful to pray to holy images or relicks?

A. By no means: These things are in themselves mere inanimate creatures, that can neither see, nor hear, nor help us; and all the respect we pay to them, is wholly on account of their connection with Jesus Christ and his saints, and is all referred ultimately to the glory of God, who is honoured in all his saints.

T H E E N D



E R R A T A.

Page	line	read	
20	26	former	<i>dispositions</i>
122	11	this is	an external
129	32	hast	hidden
156	18	on us	<i>below</i>
166	5	the	different
167	3	endearing	virtues
176	6	the	intercession
216	34	for ever	
260	3	p. 156	
299	15	very	<i>great</i> charity
326	9	does not	at least
420	34	his	apostle
426	6	injustice	



31-10

96

17 17

854